CHRISTIANITY TODAY

PUBLISHED FORTNIGHTLY

Changing Climate of European Theology
G. C. BERKOUWER

Biblical Authority in Evangelism
BILLY GRAHAM

Fragility of Freedom in the West
THE EDITOR

The Primary Task of the Church
ADDISON H. LEITCH

EDITORIALS:

Why "Christianity Today"?

Evangelism and the Sacred Book

Volume 1, Number 1 • October 15, 1956

BRI C6418

CHRISTIANITY TODAY

PUBLISHED FORTNIGHTLY

Washington, D.C. October 15, 1956

Volume 1 • Number 1

CARL F. H. HENRY, *Editor*
L. NELSON BELL, *Executive Editor*
J. MARCELLUS KIK, *Associate Editor*
LARRY WARD, *Managing Editor*
GEORGE BURNHAM, *News Editor*

CONTENTS

CHANGING CLIMATE OF EUROPEAN THEOLOGY 3
G. C. Berkouwer, Ph.D., Professor of Systematic Theology, Free University of Amsterdam; author of *Studies in Dogmatics, The Triumph of Grace in the Theology of Karl Barth,* etc.

BIBLICAL AUTHORITY IN EVANGELISM 5
Billy Graham, D.D., internationally distinguished evangelist; author of *Peace with God, The Secret of Happiness,* etc.

PREACHER IN THE RED 7

THE FRAGILITY OF FREEDOM IN THE WEST 8
The Editor.

THE PRIMARY TASK OF THE CHURCH 11
Addison H. Leitch, Ph.D., Litt.D., President, Pittsburgh-Xenia Theological Seminary.

THE BIBLE: BOOK OF THE MONTH 14

EDITORIALS 20
"Why CHRISTIANITY TODAY?" 20

THE CONFLICT OF THE GOSPEL WITH PAGANISM 24
Jerusalem, Judea, Samaria 25
Asia, Africa, Australasia 26
Britain and the Continent 27
North and South America 28

BOOKS IN REVIEW 30

EUTYCHUS AND HIS KIN 36

REVIEW OF CURRENT RELIGIOUS THOUGHT 38
Philip Edgcumbe Hughes, B.D., M.A., former secretary, Church Society (Church of England); former vice-president, Tyndale Hall.

CORRESPONDENTS

TOM ALLAN	Scotland
CHARLES F. BALL	Chicago
GEORGE BARTHOLDY	Denmark
JERRY BEAVAN	Evangelism at Large
TRYGVE BJERKRHEIM	Norway
LOUIS T. BOWERS	Liberia
WILHELM BRAUER	Germany
ALLEN CABANISS	Jackson, Miss.
FRANK COLQUHOUN	England
L. DAVID COWIE	Seattle
CALVIN CHAO	Singapore
ELLSWORTH CULVER	Philippine Islands
A. THAKUR DAS	Pakistan
R. L. DECKER	Kansas City
BORIS DECORVET	Switzerland
PETER DE VISSER	Grand Rapids
JAMES I. DICKSON	Formosa
CYRIL DORSETT	British West Indies
W. HAROLD FULLER	West Africa
J. WAYNE FULTON	Miami
ROY E. GRACE	Philadelphia
G. A. HADJIANTONIOU	Greece
J. LESTER HARNISH	Los Angeles
STUART HARRISON	Peru
T. W. HAZLEWOOD	Toronto
LANGDON HENDERLITE	Brazil
BENJAMIN HERAS	Spain
ROBERT HOLMES	Ceylon
JOHN G. JETTY	New York City
D. KOILPITCHAI	India
ELMER F. KRAEMER	St. Louis
T. LEONARD LEWIS	Boston
PAUL LILIENBERG	Sweden
MARCUS L. LOANE	Australia
ROBERT S. LUTZ	Denver
BEN J. MARAIS	South Africa
W. W. MARICHAL	Belgium
JAMES A. MCALPINE	Japan
DON MCCLURE	The Sudan
W. A. MCGILL	Egypt
TOM MCMAHAN	Columbia, S. C.
ROGER B. MCSHANE	Detroit
HERBERT MEKEEL	Schenectady
R. STRANG MILLER	New Zealand
WILLIAM MCE. MILLER	Iran
SAMUEL H. MOFFETT	Korea
BENJAMIN MORAES	Brazil
JOHN MORRISON	Belgian Congo
WILLIAM MUELLER	Louisville
ROBERT BOYD MUNGER	San Francisco
SIDNEY W. MURRAY	Ireland
DONN C. ODELL	Israel
J. EDWIN ORR	Evangelism at Large
JAMES PRITCHARD	India
W. STANFORD REID	Montreal
W. DAYTON ROBERTS	Costa Rica
J. HERVEY ROSS	Mexico
BENJAMIN SANTANA	Puerto Rico
JAMES P. SCHAEFFER	Milwaukee
C. RALSTON SMITH	Oklahoma City
GERALD B. SMITH	Minneapolis-St. Paul
PAUL G. STEPHAN	Des Moines
CULLEN STORY	Lebanon
P. N. TABLANTE-GARRIDO	Venezuela
CLYDE W. TAYLOR	Washington, D.C.
PAUL E. TOMS	Hawaii
RENATO TULLI	Italy
ABE C. VAN DER PUY	Ecuador
VANCE WEBSTER	Eugene, Ore.
CARY N. WEISIGER III	Pittsburgh
FARIS D. WHITESELL	Chicago
G. BRILLENBURG WURTH	The Netherlands
IRVIN S. YEAWORTH	Cincinnati

CONTRIBUTING EDITORS

OSWALD T. ALLIS
Wayne, Pa.
G. C. BERKOUWER
Free University of Amsterdam
ANDREW W. BLACKWOOD
Temple Univ. School of Theology
ROBERT F. BOYD
Assembly's Training School (Pres. U.S.)
GEOFFREY W. BROMILEY
St. Thomas Episcopal, Edinburgh
F. F. BRUCE
University of Sheffield
GORDON H. CLARK
Butler University
F. P. COPLAND SIMMONS
St. Andrew's Presbyterian, London
EARL L. DOUGLASS
Princeton, N. J.
EDWARD L. R. ELSON
National Presbyterian, Washington
WILLIAM FITCH
Knox Presbyterian, Toronto
C. DARBY FULTON
Bd. of World Missions (Pres. U.S.)
FRANK E. GAEBELEIN
Stony Brook School
JOHN H. GERSTNER
Pittsburgh-Xenia Theol. Sem.
BILLY GRAHAM
Montreat, N. C.
RICHARD C. HALVERSON
Intl. Christian Leadership
WILLIAM K. HARRISON
U.S. Caribbean Command
C. ADRIAN HEATON
Eastern Baptist Theol. Sem.
PHILIP E. HUGHES
London, England
W. BOYD HUNT
Southwestern Baptist Theol. Sem.
NORMAN C. HUNT
University of Edinburgh
CLYDE S. KILBY
Wheaton College
W. HARRY JELLEMA
Calvin College
HAROLD KUHN
Asbury Theol. Sem.
ROBERT J. LAMONT
First Presbyterian, Pittsburgh
ROLAND Q. LEAVELL
New Orleans Baptist Theol. Sem.
PIERRE MARCEL
St. Germain En Laye, France
CLARENCE E. MACARTNEY
Beaver Falls, Pa.
DUKE MCCALL
Southern Baptist Theol. Sem.
SAMUEL MOFFETT
Seoul, Korea
ARTHUR J. MOORE
Bishop, The Methodist Church
J. THEODORE MUELLER
Concordia Theol. Sem.
ROGER NICOLE
Gordon Divinity School
HAROLD JOHN OCKENGA
Park Street Church, Boston
STANLEY W. OLSON
Baylor Univ. College of Medicine
J. C. POLLOCK
Templecombe, Somerset, England
BERNARD RAMM
Baylor University
PAUL S. REES
First Covenant, Minneapolis
W. STANFORD REID
McGill University
WILLIAM CHILDS ROBINSON
Columbia Theol. Sem.
SAMUEL M. SHOEMAKER
Calvary Episcopal, Pittsburgh
W. E. SANGSTER
Methodist Home Mission Dept., London
WILBUR M. SMITH
Fuller Theol. Sem.
NED B. STONEHOUSE
Westminster Theol. Sem.
JOHN R. W. STOTT
All Souls Langham Pl., London
JAMES G. S. S. THOMSON
Edinburgh, Scotland
CARY N. WEISIGER III
Mt. Lebanon U.P., Pittsburgh
FARIS D. WHITESELL
Northern Baptist Theol. Sem.
MAURICE A. P. WOOD
St. Mary's Islington, London
KYLE M. YATES
Baylor University
FRED YOUNG
Central Baptist Theol. Sem.

Copyright 1956 by Today's Publications, Inc. Application for controlled circulation publication privileges is pending at Washington, D.C. Published fortnightly by Today's Publications, Inc., 1014 Washington Building, Washington 5, D.C. Subscription rates: one year, $5; two years, $8; three years, $10. (Outside United States and Canada, $1 per year additional.)

$5 a year Single copies, 25 cents

CHANGING CLIMATE of European Theology

G. C. BERKOUWER

In the past thirty or forty years drastic changes have taken place in European theology. These theological changes are visible against a complex background; and to take account of their background is to be reminded again that theological development is interwoven with history. The theological climate of a given time is always profoundly influenced by historical events. In times of prosperity and calm, theology takes on an optimistic color; in other times catastrophe throws a shadow over theology. Theology, in the sense of believing reflection on the truth of the Christian faith, does not stand unmoved within the events of a given area. It is constantly taken up, in thesis and antithesis, in struggle and confrontation, into the situation of the times.

TEMPER OF THE TIMES

In the nature of the case, there is always a real danger that a theologian may fit his theology to the mentality of a given era and thus capitulate to it. This has often occurred, as appears from the modernistic theology of the nineteenth century, which, under pressure of the natural science popular at the time, sacrificed decisive points of the ancient confession of the Church to the current *Zeitgeist*. When this happens, a time in history is no longer viewed in the light of the Word of God, but rather the Word of God is interpreted out of the presuppositions of a given epoch. Thus, the Gospel is assimilated to the mind of the time. And finally, it is no longer the Gospel, but the temper of the times that speaks with authority.

POST-EVOLUTIONARY HYPNOSIS

It is clear that theology in Europe today has arisen out of the crises of many catastrophic events that are still vividly alive in our memory. These events are concentrated around the two world wars and all that is intimately associated with them. I do not refer only to the problems that arose directly from them, such as the problem of the state, the question of the demonizing of life, and the problem of Israel, all of which have stirred up lively discussions in Europe during the past ten years. I refer primarily to the crisis in the optimistic, evolutionistic thought of the nineteenth century.

In the previous century we were hypnotized by the idea of the progress of humanity as it was spurred on by the development of the sciences. Fascinated by the optimistic notion of the imminent evolution of the Kingdom of God, we were blinded to actual threats to our existence that were even then arising. People gave up belief in the reality of demonic powers (as in the reality of angels), and they spoke seldom about the corruption of the human heart and the corresponding judgment of a holy God. What was formerly called corruption was then seen as the "not yet" of human development. The coming of the living Lord into history paled in the light of the development of culture within history.

SECULARIZING OF THEOLOGY

The theology of the nineteenth century mirrored in many respects the optimism and evolutionism of the era. Books of dogmatics appeared in which eschatology was given only a passing notice and the message of the coming of Christ was scarcely heard. Correspondingly, the ancient dogmas of the church went through a profound crisis. Sharp critique was directed against the doctrines of the two natures of Christ, the confession of the Trinity, and redemption through the blood of Christ. In all of this we encounter what was actually a radical secularizing of theology; the scandal of the Gospel was disappearing. This development proceeded into the beginning of the twentieth century; even then, hearts were still full of faith in the promise of the future. The expectation was translated by voices who said that the new century would be the age of the soul or the century of the child. The developments of the century then past appeared to guarantee this future.

THE WAVES OF PESSIMISM

These expectations were unfulfilled. Our century is the opposite of an age of peace. One sometimes wonders whether this hard and uncompassionate century has

any room at all for the innocent child and whether—in spite of the rise of the science of psychology—it is not precisely the soul of man that is lost. One wonders whether the proverb about the sickness of heart caused by deferred hope (Prov. 13:12) has not become a reality in our time.

A wave of pessimism rolled over Europe after the First World War. Spengler's *The Decline of the West* reflected the bitter disappointment of Europe after the intense expectations of the nineteenth century. This disappointment is reflected in the literature as well as in the theology and philosophy of the postwar era. It was sensed increasingly that human development was not so obvious as had been imagined and that immense threats haunted the horizon of human existence in spite of and within its cultural and technical enrichment.

RECOVERY OF THE VERTICAL

These threats, with the insecurities and fears they caused, were mirrored in theology. The break with the optimistic past was executed toward the end of the First World War. We think of the rise of dialectic theology with its onslaught against the optimism of the past and against the tendency to identify religio-socialistic ideals with the Kingdom of God. This movement called men to a respect for the majestic judgment of God, for His wrath (of which nineteenth-century theology knew scarcely anything), for the inescapable crises in the entire human situation—in culture, and in morality and religion as ways for man to get to God. Salvation for man was recognized as possible only through Divine forgiveness, only through the justification of the ungodly. The horizontal line of evolution gave way to the vertical line of God's grace and judgment. This mode of thinking called attention so insistently once again to the *eschata*, the end, that we can justly speak of the eschatological theology of the twentieth century. In this the emphasis was laid on the unfathomable majesty, the unapproachable holiness of God, on His hiddenness, His grace and judgment. (In 1917 Rudolph Otto had written his celebrated *The Idea of the Holy*, which by 1925 had had its thirteenth printing.) The corollary of this was also set down, the nothingness of the creature in his lostness and rebellion against God. Eschatology—not now in the sense of a distant future event—became real and existential, a present actuality in the dynamic and in the tension of the coming of God into history.

SHIFT OF PERSPECTIVE

This effected a profound shift in the thinking of theologians about the relationship between God and man. The distance between God and man came sharply into focus ("God is in heaven, and thou upon earth," Eccles. 5:2), and the accent fell on the fact that only in recognizing this distance could the light of grace and the experience of comfort be captured. Man had been placed in the center of things by nineteenth-century theology; dialectic theology attacked this vehemently and set God in the center. Appeal was made for a theocentric theology. Schleiermacher, with his optimism, his Christology and his eschatology, was a favorite target of men such as Barth and Brunner. For Schleiermacher's Christology did not recognize God in Christ and his eschatology had no place for a real coming of God into history.

This initial attack on nineteenth-century theology has proceeded in a line of development that, it seems to me, has been unbroken. The same questions put then are still acute. They are concentrated about the central questions of the Church's confession and, in connection with it, about the *nature* of the last things. We see clearly that the struggle which began with eschatological questions still is centered there. More than ever, problems concerning the significance of the Kingdom of God are the order of the day. The extreme alternatives are still the view that would have the Kingdom as our task and the eschatological view that sees it exclusively as a future act of God. For us, the consciousness that the New Testament knows nothing of such a dilemma and, on the contrary, warns us against one-sidedness, becomes ever clearer as we observe the theological struggles of Europe.

A STUBBORN RESISTANCE

This remarkable development in theology does not mean that the influence of the theology of the last century is completely broken and that it has permanently disappeared from the stage. The resistance to the Church's confession was too stubborn to be drowned so quickly. It should not surprise us that we still encounter attacks on the apostolic confession, with its virgin birth, resurrection, and ascension statements, nor that the fierce critique of the Christological confession of Chalcedon is carried through into the twentieth century.

In this connection it is important to note the strong influence of the German New Testament scholar, Rudolph Bultmann. Bultmann was part of the dialectic circle at first, but later came into sharp conflict with Barth in regard to the foundations of theology. The most striking element of Bultmann's theology is that, with his program of "demythologizing" of the New Testament, he continues the critical line of the liberal nineteenth-century theology. This is manifest in his teaching that the New (Continued on page 16)

Biblical Authority in Evangelism

BILLY GRAHAM

IT is a sultry day with a hot breeze spinning little dust whirls down the winding road by the Sea of Galilee.

There is an air of expectancy everywhere. We hear voices, raised to an excited pitch as friend calls a greeting to friend. Down every trail leading to Galilee little clusters of people make their way. Word has spread abroad that Jesus is returning to Galilee.

THRONGING MULTITUDES

Suddenly He and His little band of followers come over the brow of a little hill on the Capernaum road. Following close behind swarms a vast multitude of people from Decapolis, Jerusalem, Judea and beyond Jordan.

Quickly the word passes from mouth to mouth, "Jesus is coming." Crowds from Bethsaida and Capernaum soon appear and join the others. Together they follow the little band of thirteen men, simply dressed in flowing robes. As they reach the summit of the hill, where gentle winds afford relief from the heat, Jesus stops and motions for all to sit down and rest.

THE AUTHORITATIVE TEACHER

The air is tense. It is a moment to be captured and held for eternity. The crowd hushes as Jesus mounts a large rock and sits down. Quiet falls upon the multitude, their faces turned expectantly toward Jesus. Then He moves His lips and begins to speak.

What He was saying there, on that Mount of Beatitudes in faraway Palestine, was to illuminate the pages of history. The most profound, the most sublime words ever uttered were spoken there that day. In simple words, Jesus revealed to His dumfounded hearers the inner depth of God's commandments and a new way of life!

No one who once heard Jesus could ever again be the same. What was the secret of this Master Teacher? How did He hold those crowds spellbound?

"And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one *having authority*" (Matt. 7: 28, 29). Is not this authoritative note part of the secret of the earthly ministry of Christ?

THE PROPHETS AND REVELATION

The great prophets of the past had also spoken with authority. The impact of their preaching cannot be traced simply to an authoritative technique. Nor was their authoritative note based on confidence merely in the rightness of their own intentions and speculations. Their secret is traceable to nothing less than the confidence that they were the mediators of Divine revelation. Throughout the Old Testament we find Isaiah, Jeremiah, Hosea, and the other prophets continually using such expressions as "The word of the Lord came unto me" or "Thus saith the Lord." The flaming prophets of old gained their authority from this: they were not simply speaking their own words, they were mouthpieces for God.

The authority of Jesus is more than a prophetic authority. The Christian Church rightly acknowledges that in Him alone the incarnate God entered history; the very words He spoke are the words of the one and only God-man. Yet the remarkable fact is that in His teachings Jesus continually referred to passages in the Old Testament as fully authoritative. His Messianic self-consciousness, His very authority as the Son of God, are combined with the highest regard for the Old Testament as the authoritative record of the will of God.

Even a casual study of Church history will reveal that the great giants of pulpit and pen, from Augustine to Wesley, relied heavily on Scripture for their authority. In this, they followed a sacred precedent hallowed by Christ and the apostles.

A WORD OF CONFESSION

In 1949 I had been having a great many doubts concerning the Bible. I thought I saw apparent contradictions in Scripture. Some things I could not reconcile with my restricted concept of God. When I stood up to preach, the authoritative note so char-

acteristic of all great preachers of the past was lacking. Like hundreds of other young seminary students, I was waging the intellectual battle of my life. The outcome could certainly affect my future ministry.

In August of that year I had been invited to Forest Home, Presbyterian conference center high in the mountains outside Los Angeles. I remember walking down a trail, tramping into the woods, and almost wrestling with God. I dueled with my doubts, and my soul seemed to be caught in the crossfire. Finally, in desperation, I surrendered my will to the living God revealed in Scripture. I knelt before the open Bible and said: "Lord, many things in this Book I do not understand. But Thou hast said, 'The just shall live by faith.' All I have received from Thee, I have taken by faith. Here and now, by faith, I accept the Bible as Thy word. I take it all. I take it without reservations. Where there are things I cannot understand, I will reserve judgment until I receive more light. If this pleases Thee, give me authority as I proclaim Thy word, and through that authority convict me of sin and turn sinners to the Saviour."

PREACHING FROM THE BIBLE

Within six weeks we started our Los Angeles crusade, which is now history. During that crusade I discovered the secret that changed my ministry. I stopped trying to prove that the Bible was true. I had settled in my own mind that it was, and this faith was conveyed to the audience. Over and over again I found myself saying "The Bible says." I felt as though I were merely a voice through which the Holy Spirit was speaking.

Authority created faith. Faith generated response, and hundreds of people were impelled to come to Christ. A crusade scheduled for three weeks lengthened into eight weeks, with hundreds of thousands of people in attendance. The people were not coming to hear great oratory, nor were they interested merely in my ideas. I found they were desperately hungry to hear what God had to say through His Holy Word.

I felt as though I had a rapier in my hand and, through the power of the Bible, was slashing deeply into men's consciences, leading them to surrender to God. Does not the Bible say of itself, "For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12)?

FIRE IN THE PULPIT

I found that the Bible became a flame in my hands. That flame melted away unbelief in the hearts of the people and moved them to decide for Christ. The Word became a hammer breaking up stony hearts and shaping them into the likeness of God. Did not God say, "I will make my words in thy mouth fire" (Jer. 5:14) and "Is not my word like as a fire? . . . and like a hammer that breaketh the rock in pieces?" (Jer. 23:29)?

I found that I could take a simple outline and put a number of pertinent Scripture quotations under each point, and God would use this mightily to cause men to make full commitment to Christ. I found that I did not have to rely upon cleverness, oratory, psychological manipulation of crowds, or apt illustrations or striking quotations from famous men. I began to rely more and more upon Scripture itself and God blessed.

HUNGER FOR GOD'S WORD

I am convinced, through my travels and experiences, that people all over the world are hungry to hear the Word of God. As the people came to a desert place to hear John the Baptist proclaim, "Thus saith the Lord," so modern man in his confusions, frustrations, and bewilderments will come to hear the minister who preaches with authority.

I remember how in London many secular and religious journalists remarked on this very point as being perhaps the greatest secret of the meetings there in 1954. One of the thousands who came to commit their lives to Christ in that crusade was a brilliant young Communist. She was a student at the Royal Academy of Drama and Arts, and was already a successful young actress. She had joined the Young Communist League because the members were zealous and seemed to have the answers to the problems of life. Out of curiosity she and some of her fellow students came to our meetings at the Harringay Arena "to see the show." She later testified how startled she was to hear not a lecture on sociology, politics, psychology, or philosophy, but the simple word of God quoted. This fascinated her and her companions. They came back several nights until the Word of God did its work of breaking open their hearts. They surrendered their lives to Christ.

THE BUGABOO OF BIBLIOLATRY

I am not advocating bibliolatry. I am not suggesting that we should worship the Bible, any more than a soldier worships his sword or a surgeon worships his scalpel. I am, however, fervently urging a return to Bible-centered preaching, a Gospel presentation that says without apology and without ambiguity, "Thus saith the Lord."

The world longs for authority, finality, and conclusiveness. It is weary of theological floundering

and uncertainty. Belief exhilarates the human spirit; doubt depresses. Nothing is gained psychologically or spiritually by casting aspersions on the Bible. A generation that occupied itself with criticism of the Scriptures all too soon found itself questioning Divine revelation.

It is my conviction that if the preaching of the Gospel is to be authoritative, if it is to produce conviction of sin, if it is to challenge men and women to walk in newness of life, if it is to be attended by the Spirit's power, then the Bible with its discerning, piercing, burning message must become the basis of our preaching.

From my experience in preaching across America, I am convinced that the average American is vulnerable to the Christian message if it is seasoned with authority and proclaimed as verily from God through His Word.

Do we not have authority in other realms of life? Mathematics has its inviolable rules, formulas, and equations; if these are ignored, no provable answers can be found.

Music has its rules of harmony, progression, and time. The greatest music of the ages has been composed in accordance with these rules. To break the rules is to produce discord and "audio-bedlam." The composer uses imagination and creative genius, to be sure, but his work must be done within the framework of the accepted forms of time, melody, and harmony. He must go by the book. To ignore the laws of music would be to make no music.

Every intelligent action takes place in a climate of authority.

BASIS IN DIVINE AUTHORITY

I use the phrase "The Bible says" because the Word of God is the authoritative basis of our faith. I do not continually distinguish between the authority of God and the authority of the Bible because I am confident that He has made His will known authoritatively in the Scriptures.

The world is not a little weary of our doubts and our conflicting opinions and views. But I have discovered that there is much common ground in the Bible—broad acres of it—upon which most churches can agree. Could anything be more basic than the acknowledgment of sin, the Atonement, man's need of repentance and forgiveness, the prospect of immortality, and the dangers of spiritual neglect?

There need be no adulteration of truth nor compromise on the great Biblical doctrines. I think it was Goethe who said, after hearing a young minister, "When I go to hear a preacher preach, I may not agree with what he says, but I want him to believe it." Even a vacillating unbeliever has no respect for the man who lacks the courage to preach what he believes.

MESSENGERS AND THE MESSAGE

Very little originality is permitted a Western Union messenger boy. His sole obligation is to carry the message he receives from the office to the person to whom it is addressed. He may not like to carry that message—it may contain (Continued on page 17)

Preacher in the Red

PUBLICANS AND REPUBLICANS

THE SYNOD OF GEORGIA convened in Decatur in mid-September, 1948. Eloquent Republicans and Dixiecrats were inspiriting the political conventions that feverish election year. Having been named Moderator of the General Assembly three months before, I felt a sort of keynote speech was expected of me to set the tone of our denomination.

The front pews were occupied by one hundred and fifty theological students. In the congregation were ex-moderators of our denomination, college presidents, prominent pastors, leaders of our Church women. I wanted to do well, to lift the congregation above the throbbing political issues of the day, and to uphold the dignity of the Church.

It happened during the Scripture lesson. With chosen emphasis I was reading the verses leading to my text, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

Suddenly, near the end, I made an unscheduled intrusion into politics: "For if ye love them which love you, what reward have ye? Do not even the *republicans* the same?"

There was an astonished silence. Then a seminary student snickered, like a fuse setting off the blast. The whole congregation was in uproar. Never have I seen a public assembly so completely demoralized. I stood, red and speechless. It seemed the violent and unbridled laughter would never subside. When I managed to finish with my text, I knew that it was an empty performance. The Synod of Georgia had hopelessly reverted to the political psychology of the day.—C. Darby Fulton, executive secretary, Board of World Missions, Presbyterian Church in the U.S.

For each report by a minister of the Gospel of an embarrassing moment in his life, CHRISTIANITY TODAY will pay $5 (upon publication). To be acceptable, anecdotes must narrate factually a personal experience, and must be previously unpublished. Contributions should not exceed 250 words, should be typed double-spaced, and bear the writer's name and address. Upon acceptance, such contributions become the property of CHRISTIANITY TODAY. Address letters to: Preacher in the Red, CHRISTIANITY TODAY, Suite 1014 Washington Building, Washington, D.C.

The Fragility of Freedom in the West

CARL F. H. HENRY

The role of freedom is waning. The high hope of a free world, so widespread two generations ago, is today in obvious decline. Wherever human liberty survives it dwells under somber shadows.

The West distinguishes itself from the Soviet bloc especially as the champion of human freedoms. In contrast with the totalitarian enslavement of man, and the disregard for human dignity and rights in the Soviet sphere, the virtue most publicized by democratic nations is that they are "freedom-loving." The twentieth-century conflict between the totalitarian and the nontotalitarian worlds is a conflict over man's position and his rights and duties.

SEARCH FOR A RATIONALE

Yet the West itself betrays a growing search for a rationale of freedom. That the Western conception of freedom needs to be revitalized is increasingly recognized and confessed. Multitudes of citizens in the favored Free World today lack a dynamic devotion to the cause of freedom and a missionary zeal to proclaim its message to men near and far. The spontaneous passion to enlist recruits under the flag of freedom is missing. The political crusade upholding individual worth and dignity is carried forward mainly by specialized organizations and technical leaders. What the West lacks is a passionate popular enthusiasm for liberty.

Beyond doubt the Western view of human dignity and human rights presupposes a worthier outlook on life than does the communist devaluation of man. The Free World detaches itself, and rightly so, from the materialistic attempt to limit human life to finite considerations. Cooperation and loyalty require more than an appeal to underprivilege and misunderstanding; they demand a recognition of basic values. The West grasps the great fact that the strength of life and culture, and the permanence of nations, rest ultimately upon moral and spiritual foundations.

Yet the contrast between the Free World and the Soviet bloc cannot, in this respect, be reduced to an absolute antithesis. And the reason it cannot is complex. Even within the Soviet sphere, however counterbalanced they may be, there remain large groups of Christian believers who have not flexed the knee to Karl Marx. The West may take heart that such advocates of human dignity and responsibility, however thwarted in effectiveness, exist even on the other side of the Iron Curtain. Moreover, the tenets of the West and of the East cannot be reduced to two wholly hostile positions—a fact that should give the West no cause for gratitude. They cannot be so reduced because of the ambiguity over freedom in the West—an ambiguity that extends to the conception of the nature, the sanctions, and the sources of freedom. The West itself has not worked out a philosophy of human freedom that provides a satisfactory antithesis to the totalitarian world's philosophy of the enslavement of the individual spirit.

FREEDOM IN FUZZY OUTLINE

The West's lack of a positive philosophy of freedom is increasingly acknowledged to be a major Free World weakness. The communist philosophy is categoric and precise; the West's concept of liberty is indefinite and fuzzy. With the destiny of the world hanging in the balances, an ambiguous program holds little prospect of converting the impressionable masses permanently to its side.

Weaknesses in the West's position are easily detected, however statesmen may defend them. The United Nations, with which the West has cast its lot, includes not only the U.S.S.R. and its veto but also lesser powers with scant sympathy for democracy or who, like France, seem to prefer a death-bed struggle to the disavowal of imperial colonialism. Apart from these considerations, the apparent foreign policy of the West reflects strategic concessions to material-expedient factors. An equally distressing weakness arises from the present tendency of some Free World leaders to champion only political freedom, cutting the plea for democracy and political liberty adrift from such fundamental issues as religious liberty and economic liberty. Yet these important issues must inevitably be brought into any comprehensive discussion of human freedom.

The distressing fact is that the West's conception of freedom today is not one, but many. The Free

World defends "the dignity of man," but its agreement is mainly negative, against the communist view; it is not at all unanimous on the meaning of human dignity. The same charge may be leveled against the lack of a single definition of such everyday terms as democracy, free enterprise, capitalism, and so forth. In fact, organized propaganda continually bombards the man of the West in the interests of competing definitions of these controlling ideas.

CONFLICT OF IDEAS

This lack of agreement in the West is due in part to an unresolved conflict in its culture, and reflects the lingering influence of the biblical and Renaissance traditions upon its past and present life. As a result of this conflict, friends and foes of theistic supernaturalism, carrying on an important war of ideas between themselves, claim an equal right and authority to fix the Free World's definition of its governing terms. Thus, for example, UNESCO is headed by an aggressive humanist, whereas the President of the United States emphasizes an inseparable connection between the democratic outlook and the fact of man's creation in the image of God. At the Geneva summit, the agnostics and atheists were not all on the Soviet side of the conference table.

LACK OF DYNAMIC

But this absence of synthesis and precision in the ideology of the West is not the only reason that the principle of freedom is incompetently shaped by the Free World. Alongside the problem of leadership in the West stands the problem of the masses. The case for human freedom and responsibility is often cast in a philosophical form quite beyond the grasp of the man on Main Street. The communist appeal to the masses has the virtue of simplicity, going with dramatic directness to some of the basic interests of life. The picture of the dedicated cadres of Communism, vigilant vanguard of the totalitarian thrust, supplies a disturbing contrast to the West's fervorless and undedicated recognition of the priority of human freedom over slavery. Free men and nations do not long remain free unless they understand what freedom is and promote it with an enthusiasm that exceeds the vigor of untruth.

How, then, can the West "firm up" the case of freedom? Is there a simple yet valid appeal, calling for a personal dedication and a militant defense of liberties? How can the ideology of freedom gain dynamic? Can the West forge a positive and an evangelistic formula of freedom to replace a merely defensive statement?

The present tendency in the West is to position a nation on the yardstick of Freedom versus Slavery merely by the degree of individual liberty available to its citizens. Whatever worthwhile elements this preserves, it is a vulnerable measure of freedom.

The significance of the individual is, doubtless, an important criterion in gauging the submission to or resistance of totalitarianism. Whenever individuals accept personal responsibility and promote human rights they strengthen the bulwark against statism. The right of individual conscience to an opinion and to a decision about the reigning "class conscience" is essential. A state that minimizes this personal responsibility is increasingly vulnerable to totalitarian influences, which subject its citizens to society and society to the state.

In the free society, the military and police force protects individual rights, whereas in a totalitarian world, they enforce the will of the state. Indeed, the police state is dedicated to the abolition of personal freedom. In the free society, individual right of conscience in religious worship is upheld; in a totalitarian climate, the individual is hedged about either by a patriotic religion or by state irreligion. In the free society every citizen has the right of free and secret ballot; in a totalitarian nation, elections are predetermined, with a forced vote for but a single candidate or party, and reprisal if the citizen withholds his ballot. In a free society, the individual holds the right conscientiously to criticize the state alongside his obligation to support it; in a totalitarian atmosphere, the state is the lord of conscience, and individual disagreement means elimination. In the free society, social and economic distinctions do not imply differences in personal worth, nor do they exclude fraternal relations between the dictator, the high party functionaries, the party members, the general hierarchy, the proletarian masses, the slave masses, and the enemies of the state.

From these contrasts it is clear enough that every freedom-loving nation in defending the dignity of the human person must champion also the sanctity of individual conscience, in contrast with communistic suppressive tendencies.

NEGATIVE INDICATION ONLY

But does not the importance attached to the individual, expressed in this bare way, fail to supply a safe index to the actual presence of human freedoms? May it not rather simply give a negative indication of the absence of formal slavery? Is freedom ever simply the possibility of acting in a certain way in relation to the state? Is the individual's ability to resist state aggression really a conspicuous and conclusive victory for the forces of freedom? Can freedom really be weighed accurately upon scales whose weights bear no other

identifications than these: Will of the Individual, Will of the State? Is the revolution for freedom, in totalitarian lands, decisively implemented by the mere defense of certain horizontal freedoms for the individual?

The West tends to reply—quite in the spirit of the Renaissance, rather than in the spirit of the Reformation—that human freedom implies human responsibility, and the freedom of the one man therefore implies similar freedom for every man. Individual freedom is guarded from becoming individual license, or individual tyranny, by the obligation of the one who invokes these freedoms for himself to defend these same freedoms for all.

WHAT OF THE DURABLES?

This emphasis, that all privilege implies obligation, and that human rights imply human responsibilities, is good enough as far as it goes. The trouble is, it does not go far enough. It provides no adequate conception of the source, sanction, and scope of human freedom.

As a matter of fact, this approach cannot even show that human freedom is a permanent value. The reason is plain enough—it has not yet risen to the distinction between the temporary and the eternal. But if democracy is always superior to totalitarianism, if the dignity and freedom of man are permanent values, as against the communistic antagonism—then it becomes necessary to show that some things are eternally true and good.

BEYOND NATURALISM

To establish the fact that truth and values endure, that they are eternal and unchanging, and not subject to revision from time to time and from place to place, it is necessary to refute the naturalistic thesis that everything is time-bound, or that distinctions of truth and morality are subjective and changing. The vindication of a supernatural order of truth and goodness is therefore prerequisite to the vindication of the enduring value of democracy and of human freedom. Unless distinctions between truth and falsehood, and between right and error, are ultimate, no convincing defense of the permanent truth and value of the democratic concept is possible.

Merely opposing the right of individual conscience to the calculated communist disregard and destruction of individual conscience does not meet head-on the hard core of the communist dogma that the interests of the state are above every personal moral code, religious inclination, family affinity, and political ideal. The point is not that individual conscience is unimportant; indeed, every worthwhile theory of morality must assign a significant role to conscience. No act can be considered moral unless performed with the approbation of conscience. The subjective sense of good intention and right conduct, the confidence that an act is performed out of moral obligation, are essential to ethical performance. An act that accomplishes "the right thing" quite by accident and lack of intention can never under those circumstances alone be a moral act. Therefore the communist doctrine, that the dead individual conscience is a virtue of the "good" party liner, must be resisted with might and main. (The communist himself tacitly admits the indestructibility of individual conscience, and is driven to reckon with its ineradicability. For he resorts to internal subversion, terrorism, revolutionary tactics, purges and military force in order to reduce individual conscience to a mere reflex of "class conscience.")

ROLE OF CONSCIENCE

But what is done conscientiously, even by the individual, is not on that account right. For the human conscience is finite and fallible; it requires education. Indeed, the Christian religion would go even further, contending that the conscience of man as fallen and sinful is distorted, needing regeneration and the guidance of revelation. The "sensitive individual conscience" can be regarded, therefore, as the diametric opposite of Communism only when one goes beyond the merely humanistic or idealistic constructions of man. The individual conscience, no less than the group conscience, may be wrong; individual conscience is not right simply because it is personal. And a wrong conscience imposed upon life is as wrong when it is individual as when it is collective. Indeed, even a group conscience need not always be wrong, and may at times be nearer the truth than a lone individual.

THE THEOLOGICAL HORIZON

If one aims seriously to reply to dialectical materialism, simply to insist on a balance of human rights with human responsibilities is not enough. The rights and privileges of every individual do indeed carry an inherent obligation to sustain these same freedoms for all others. But that human beings have rights and obligations is not a matter of anthropology alone, but of theology as well. The word "inherent" is misleading—a humanist or naturalist may deploy it in the service of atheism—even in the West. The only compelling basis for speaking of inherent rights is the theological fact that man is a creature bearing the image of God, so that his experience is bracketed by enduring distinctions of truth and goodness.

The fate of freedom turns on far more, therefore, than a sensitized individual conscience. It turns upon

individual conscience sensitized specifically toward the living God, and toward His Word and commandments. The fate of freedom is suspended in the last analysis not on the alternative of the individual orientation or the state orientation of conscience, but on the Godward orientation of individual and state alike.

MODERN CRISIS SPIRITUAL

The modern crisis, in which the West itself is entangled more deeply than its leaders suspect, is therefore a religious crisis. Decision for or against the living God is revealed as the upper side of the decision for or against the dignity and worth of the individual.

The Hebrew-Christian religion of redemption, of the self-revealing God, vindicates a special view of human freedom—its source, its sanction, its scope. The Mosaic Law and the Gospel of Christ crackle with relevance for the modern debate over man and his worth. The Great Commission is not tangential to the crisis of the twentieth century. For Christianity is the purveyor of human freedom on the only level adequate to repel the communist (Continued on page 17)

The Primary Task of the Church

ADDISON H. LEITCH

The Church can be understood best at two points in its history: at the time reflected in the book of Acts and the Epistles, and at the time of the Reformation.

It is more difficult for us to project ourselves into the experience of the early Church because of our inability to duplicate certain advantages they had, namely, the immediate experience and authority of those who had known our Lord in the flesh and the unique outpouring of the Holy Spirit at Pentecost. We are closer to the experience of Luther and the other Reformers because their Christian experience was partially the result of the mediation of the Bible, the history and customs of the medieval church community, and the drag of all the accretions of the human upon the divine institution. An examination of Luther's experience as a member of the church is helpful, therefore, as a starting place for our own understanding.

THE BIBLE INVOKED AGAINST ROME

In the providence of God, Luther, a devoted and disciplined monk of the Augustinian Order, was called upon to lecture from the Bible. Also in the providence of God, he was led to lecture from three sources, all of which forced him to decision over against Rome. He lectured on the Psalms, Galatians, and Romans; and both in the study and in the classroom the logic of his material led him eventually to see that he was justified by faith alone, that Christ was the only Mediator between him and his God, and that neither he nor his salvation needed the trappings and ceremonies of the Romanist hierarchy. Luther's experience was highly individualistic. He found himself in a saving relationship to God through Jesus Christ, and this experience of salvation with its accompanying assurance was not the result of nor had it been nurtured by any external organization. It was over against such an organization that Luther had now to say, "Here I stand."

THE CHURCH BASICALLY SPIRITUAL

But an individual standing alone is not a church, and Luther knew it. Who or what then was the Church? How could it be created? Where was it to be found? If a man could break away from the Church because what was then called the Church was not the Church, just where is the body of which Christ is the Head?

Pioneering his way through such problems, Luther came to see at last that there must be others who were "in Christ" as he was. Therefore, those *in* Christ were *in* one another. Communion with God through Christ meant communion with one another. What later Bucer was first to term "the invisible Church" was the only church of which Luther could call himself a member. This "invisible Church" was henceforce inescapable in Luther's understanding. In spite of the fact that Luther was forced by later circumstances to say something authoritative about the "visible church," and in spite of the fact that Calvin also found it necessary to expand his description of the visible church to over one hundred pages in the *Institutio,* the Reformers could never define the

Church in such a way as to eliminate this basic necessity in the believer's experience of oneness with the living God through Christ. There was no church anywhere without a core of those who had experienced Christ, who were one with Him and therefore one in Him.

PRIMARY TASK TO WIN THE LOST

In the Reformed tradition, therefore, it is *the primary task of the Church* to bring men and women into this saving relationship with Jesus Christ. No part of our program, no emphasis on liturgy or philanthropy, and no delight in our rapid numerical growth have any meaning apart from this primary emphasis. The interesting and amazing complexity of our church life today has no meaning unless and until this is done. The primary task of the church is to make Christians out of people. And a man is a Christian when he has accepted Christ as his Saviour, when he is in a saving relationship to God through Christ; anything else and anything less is vain and futile "religious" exercise. Professor Paul Vieth of Yale, in his approach to Christian education, says that the task of Christian education "is to confront with and control by" the Gospel of Jesus Christ. This is true. First, a man is confronted by Christ and His Gospel, he is forced to decision by this encounter, he becomes by this commitment a new man in Christ; he becomes thereby a living unit in the body, a building block in the construction, a part of the Body of Christ.

MINISTRY OF WORD AND SPIRIT

Luther further discovered for us that this new relationship with God and with one another was mediated through the Scriptures which in turn were applied to us by the ministry of the Holy Spirit. For the Scriptures to be taught, therefore, the "invisible Church" had to become visible. It had to take form. It had to meet at a certain place and at a certain time; there had to be organization so that things would be done decently and in order. Certain *notae* of the church appeared—the preaching of the Gospel and the administration of the sacraments—and then the "right" preaching of the Word and the "right" administration of the sacraments. Men were to be brought to Christ by the audible word and by the visible word. The emphasis on preaching in the Reformed tradition is firmly set in the necessity of the Word and the Spirit as the only means of bringing men to Christ. The Reformers believed in the power of the Word, in the ministry of the Spirit. The task of the preacher is to set the Word before the people. Fundamentally we are to let the Word speak, expound it, interpret it, bear witness regarding its power in our lives and the lives of others. What we have lost sight of most, I suppose, in our day, is that this Word itself has power. Sow the seed, get it out; in the providence of God that Word shall not return void.

The visible church, therefore, becomes a means, and only a means, of getting the Word out. It soon happened in Luther's day, as in our own, that there were at least three kinds of people in any given congregation: those still unconverted by the Word, those ready only for milk, those ready for meat. The church had to be organized, and needs to be organized now, of course, to answer all these needs. Many evangelists, rightly concerned for conversion, fail to see that after certain people have been roundly and soundly converted, it is time to move on to something else. There must be the clear confrontation with the Gospel calling for life decision and commitment, but there must also be building up in the faith. We are to convert sinners and also edify saints. It is Vieth again saying "confront with" and then "control by" the Gospel.

WORLD TASK OF THE CHURCH

In obedience to the Great Commission the Church must also move out from its own center of operations to ever wider areas of operation. No group, however small or however pure they may think themselves to be, can be released from the pressing requirements of world mission. This again means organization and planning—some teachers, some evangelists.

If we analyze our situation, we can see what this means in the growth and complexity of the church.

It is vain to believe that all this organization has meaning apart from the primary task of evangelization; but it is naive to believe that the work of evangelization can be carried out without care in organization. Whatever the drag of organization and the temptation to lose the primary task of the Church in the wheels and gears of a great denominational enterprise, we do not understand the necessities of our task unless we see the unfortunate necessity of visible organization. The cry for the simple Gospel, or the cry for the simple program of the Great Teacher and His handful of followers, is easily understood as a yearning of the heart, but it is a misunderstanding of what our task will constantly require of us. The early Church was still very young when it had to have a Council at Jerusalem. Paul never mentions his expense account, but he had one. And there must have been some kind of certified accountancy for the collection for the saints in Jerusalem.

SIMPLE GOSPEL, COMPLEX ORGANIZATION

The primary task of the church is to bring men and women into a saving relationship to God through

Jesus Christ. Now see what happens. A man in communion with Christ finds himself in a communion; those in Christ are in one another. Out of this communion, because men are physical as well as spiritual, there arises a community, a visible group of people gathered around one center of commitment and loyalty. It is a part of the requirements of this visible group that they evangelize others and in time bring them into this same fellowship. The community grows, it breaks up into congregations, there are synods and assemblies, there are programs of mission and philanthropy; there are building programs, financial drives, magazines and editorial policies, theological seminaries and boards of trustees.

It is deadly for a church to grow from the outside in; but when it grows spiritually and dynamically from the inside out, all these externals are necessities, not unfortunate excrescences on the living organism. The simple Gospel makes a complex organization; it is a part of the task of the Church to keep all these physical expressions under the power of the Spirit.

THE GOSPEL AND SOCIAL ACTIVITY

When the communion becomes a community, necessities laid on the Church become almost endless. At the time of my theological training there was much talk about the personal gospel as against the social gospel. Now we know what we should have immediately recognized then, that there is only one Gospel, but that it includes both sides.

There is no salvation by way of the social gospel, but only in the individual's call to Christ. But there is no such thing as an asocial Christian. His commitment to Christ immediately and by necessity has social implications. The salvation of the man is the salvation of the whole man, and the whole man is a man engaged in business or trade; he is an employer or an employee; he is an economic man, a political man.

What can be said of individuals must also be said of congregations of individuals. Commitment to Christ means that a man is changed in all his relationships; a church made up of committed members has something to say also to the total life of men. Only men saved by grace can work to save society, but men saved by grace cannot escape the necessity of working redemptively upon society.

It is surprising how easily we can see the place of the church community in terms of social reform in some directions but not in others. The Church stands usually against liquor and the liquor "interests," that is, the *business* of liquor. The church community is always against organized vice, against narcotics. In the past the Church as such took a stand against slavery and felt called upon to speak out against child labor even when such speaking hurt profits. We accept these victories over injustice in former days as assumptions of the position of the Church in our own day; it is harder to see in our contemporary scene just what it is that the Church is called upon to do.

SINS OF CONTEMPORARY SOCIETY

Nevertheless we have tasks in relation to the sins of contemporary society. We must not confuse our difficulty in knowing just what to do with the necessity to do something, to take a position, to bear our witness. Evangelicals commonly draw back from such responsibilities because the primary task for them is the preaching of the Gospel of salvation. Very well. Now what are these saved people to do in the society in which they live? If the church community can support their efforts by speaking out on organized vice, why cannot the organized church community speak out for the moral obligations of capital on the one hand and labor on the other? Although it is not within the province of the Church to determine what may constitute "just wages," it should expect them to be paid. The Church may be unqualified to determine what comprises "feather bedding," but it should expect labor as well as capital to deal honestly and justly.

It helps to think of it this way: If through the instrumentality of my preaching on a Sunday morning a man is led to conversion, what shall I tell him that his new Christianity involves when he calls upon me in my study on Monday morning? I can't tell him everything, I am sure. But I can challenge him with the position of the Church on his marital relationships, his use of liquor, what he does with his leisure time. I cannot advise him on political parties, but I can discuss good citizenship. I can talk to him about his "calling" in his daily task, but can I tell him anything about whether he is right or wrong to continue to pay dues in his labor union? These are touchy questions because they are contemporary ones. But questions of right and wrong are of the stuff of life in any day, and the Church bears its witness today. There is no such thing as a social gospel; conversely, there is no such thing as an asocial Christian. A man is to be *confronted with* and then *controlled* by the Gospel in every relationship. The Church should be ready to help the members of the Christian community in all such relationships. Calvin's church in Geneva, for example, set up controls in the markets and established a weaving industry for the unemployed.

CHRISTIAN IMPACT ON CULTURE

Saved men should also have an impact on culture. Great periods in the history of the church have meant great art and architecture, (Continued on page 18)

THE BIBLE: *Book of the Month*

THE GOSPEL OF MATTHEW

The Gospel of Matthew is a treasure house stored with a wealth of sermon material. Yet for many preachers the door to this treasury has been locked by Higher Critical scholars. But such was not the intent of those scholars. Their purpose was to clarify the teachings of the various books of the Bible, and Higher Criticism is indeed invaluable as an aid in the sphere of Biblical introduction, where it has a legitimate and important function. But as a result of the use of what sometimes proves to be only a critic's imagination, the tendency has been to confuse rather than to clarify the text for the preacher.

What is in the mind of the present-day preacher as he takes a text from Matthew's Gospel? One steeped in the lore of Higher Criticism immediately faces a number of questions. Is the text a translation from a document originally written in Aramaic? Does it come from Mark or from the hypothetical document Q? Or is its source some other unknown document? Or does it come from oral tradition? Does it show *church* or *Hellenistic* influence? Is it the work of the first or the second century? Is it the work of the original author, a redactor, or an editor? Is it legend, tradition, or history?

Caught in the maze of such questions, the preacher does not go to his pulpit and declare of the text, "Thus saith the Lord." Indeed, to avoid insincerity he may turn away from the Bible as the source of sermon material and turn instead to current events, modern literature, social problems, or church programs.

But today something is happening in the realm of scholarship. Now one may dare to question long-venerated hypotheses without being accused of obscurantism. A prominent New Testament scholar, Dr. Vincent Taylor, in writing about a number of hypotheses under question says, "The celebrated Q Hypothesis is a case in point. In recent years it has been assailed by several scholars, including Abbot B. C. Butler, of Downside, in his *Originality of St. Matthew* (1951), and Dr. Austin Farrer, of Oxford, in *A Study in St. Mark* (1951). Its substance has been replaced by several Roman Catholic scholars of first rank, who prefer to think that the original sayings-source was an Aramaic Matthew used in the later Gospels" (*The Expository Times*, September, 1955). Other scholars, such as Professor J. H. Ropes, have questioned the very existence of the Q document.

As every scholar knows, the hypothetical Q document has entered into the warp and woof of almost every New Testament Introduction. The abandonment of this hypothesis will have the effect of making them obsolete. In the light of the recent assault on the Q hypothesis one may echo what Professor A. M. Hunter wrote concerning the "Proto-Luke Hypothesis," "So twenty-five years after its propounding, this hypothesis remains hypothetical."

A WORKING HYPOTHESIS

A working hypothesis for the study of the Gospel of Matthew is this: *The Gospel of Matthew was written by an eye-witness who received special grace and guidance from the Holy Spirit to give a faithful account of the things heard and seen and of information received from other sources.*

The history of Higher Criticism reveals one discarded hypothesis after another. This is due to speculation in the absence of objective evidence. Generally, certain hypotheses have been adopted because they have been accepted by distinguished scholars. But, generation after generation, the subjective reasoning of scholars has been proved erroneous. Although desiring to give credit for constructive work, one cannot help questioning whether the influence of Higher Criticism on the study of the Bible is out of proportion to the lasting contributions it has made to the science of exegesis.

UNIQUENESS OF MATTHEW

It is no accident that the Gospel of Matthew stands at the beginning of the New Testament, for Matthew forms the connecting link between the Old Testament and the New. More than any other Gospel, it concerns itself with Old Testament prophecy. There are over sixty references to the old dispensation. Frequently one finds such expressions as "that it might be fulfilled" and "thus it is written by the prophet." This is in contrast to the absence of such expressions in Mark and Luke.

The Jewish constituency was foremost in the mind of the author of the Gospel of Matthew. This is seen incidentally in that he presupposes the reader will know the geography of Palestine and its customs, manners, and ceremonies. For instance, in the matter of washing the hands before eating bread, Matthew takes for granted that the readers are acquainted with that custom (Matt. 15:1,2); but Mark feels that he should explain to his readers that this was the tradition among the Jews (Mark 7:3). Even more from the general content of the Gospel, we can sense that Matthew had Jewish readers in view. He wanted the Jews to see that Jesus was the long-promised Messiah who had come to establish the kingdom of heaven upon earth. But, alas, as Matthew so vividly portrays, the Jews would not recognize Jesus as the Saviour of Israel.

The conflict between the true conception of the Messiah and His kingdom and the false conception held by contemporary Judaism might be termed the plot of the Gospel. With increasing crescendo the Jewish leaders are warned and also denounced for their false views. This emphasis begins in the third chapter with John the Baptist warning the Pharisees and Sadducees that the axe was laid at the root of the tree and denouncing them as a generation of vipers. In the Sermon on the Mount Jesus warns against the false righteousness of the scribes and Pharisees. He distinguishes between the true meaning of the Old Testament teachings and the false accretions of the elders. In the eighth chapter Christ prophesies that "the children of the Kingdom shall be cast out into outer darkness." This is followed by such expressions as "O generation of vipers" (12:34), "ye hypocrites" (15:7), "blind leaders of the blind" (15:14). A dramatic climax is reached with the denunciation of the scribes and Pharisees in chapter 23.

The increasing enmity of the religious leaders may be gathered from these statements: "This man blasphemeth" (9:3); "Why eateth your Master with publicans and sinners?" (9:11); "He casteth out devils through the prince of devils" (9:34); "Behold a man gluttonous, and a wine bibber" (11:19); "By what authority doest thou these things?" (21:23); "He is guilty of death" (26:66). This enmity is climaxed by the terrible cry, "Let Him be crucified."

Though the apostle wrote with the Jews in mind, the note of universality is not missing. Matthew alone presents the story of the Magi, the first representatives of the Gentiles. He records the wonderful faith of the Roman centurion and the prophecy in connection with it: "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." No doubt with sad heart he records another prophecy of Jesus: "The kingdom of God shall be taken from you, and given

to a nation bringing forth the fruits thereof." The great ecumenical reach of the Gospel is seen in the recording of the Great Commission: "Go ye therefore, and make disciples of all the nations" (ASV).

The following is a broad outline of the Gospel: (1) Introduction, chapters 1, 2; (2) Christ's entrance into his public ministry, chapters 3–4:12; (3) Galilean ministry, chapters 5:12–18:35; (4) Judea and Jerusalem, chapters 19, 20; (5) Passion Week, chapters 21–27; (6) Resurrection and Ascension, chapter 28.

TOOLS FOR EXPOSITION

For the study of each book of the Bible a minister should have at least three or four good commentaries. Because of its clear exegesis and homiletical aids the commentary by Dr. John A. Broadus, *Commentary on the Gospel of Matthew*, although first published in 1886, is still superior. A good example of the lexico-grammatical method of exegesis is H. A. W. Meyer, *Handbook to the Gospel of thew* (1875). One must be on guard against some of his conclusions; nevertheless his commentary is valuable. He is prone to assign needlessly a role to legend, e.g., the story of the Magi. Another standard work is Alfred Plummer's *An Exegetical Commentary on the Gospel of Matthew* (1909). Plummer does not give a verse-by-verse exposition. Rather, he treats each incident of discourse as a unit which is helpful.

Other commentaries of value are those of Calvin, Simeon, and Lenski. Calvin has rightly been called the prince of exegetes, and all later commentaries benefit from his work. In 1820 a work by Charles Simeon appeared under the title *Expository Outlines on the Whole Bible*. This work has recently been reprinted. The preacher who desires practical helps and outlines will find this book of great aid. Another recommended work is by a Lutheran scholar, R. C. Lenski, *Interpretation of St. Matthew's Gospel* (1931).

The Church has been enriched with the labours of learned men in the field of exposition. Neglect of the fruits of their work can only impoverish the pulpit. A diligent use of the commentaries suggested above will enable the preacher to be like the householder described in Matthew 13:52, "who bringeth forth out of his treasure things new and old."

J. MARCELLUS KIK

What goes into a Cambridge Bible, to make it the best Bible in all the world?

The best in printing is sharp and clean and clear and readable.

The best in paper is milky white and thin, but strong.

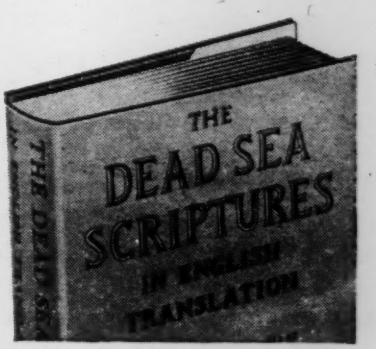
The best in leather is soft and supple, yet durable and tough.

And one last ingredient . . . the craftsmanship of hand and eye, passed down since the sixteenth century when the first Cambridge Bible was printed.

CAMBRIDGE UNIVERSITY PRESS

The world's oldest Bible publisher

The central document in the controversy surrounding the Dead Sea scrolls— the first comprehensive translation in English of the scriptures of the Essene community



THE DEAD SEA SCRIPTURES IN ENGLISH TRANSLATION

With introduction and notes by

THEODOR H. GASTER

Dr. W. F. Albright, Johns Hopkins University: "Excellent. There is nothing available in book form which covers the ground so thoroughly . . . Both his comments and translation are written in superb English. A masterly production."

Dr. Millar Burrows, Yale University: "Refreshing . . . of great value. A fascinating book . . . stimulating and enlightening."

Including bibliographical sources, analytical index, Biblical parallel index.

CLOTH-BOUND EDITION, $4

ANCHOR BOOK EDITION, 95c (paper)

At all booksellers

DOUBLEDAY & COMPANY, INC.
Garden City, New York

CHANGING CLIMATE

(Continued from page 4) Testament has come to us clothed in the mythical view of the world common to the time of the New Testament, a view which has become impossible for modern man to accept. The Incarnation, the virgin birth, the resurrection and the return of Christ on the clouds of heaven are all inextricable parts of this mythical world picture. Modern man cannot accept the naive New Testament world picture, and therefore, cannot accept these mythical forms in which the New Testament presents the Gospel. It was Bultmann's conviction that theology must make it clear to modern man that Christianity did not stand or fall with its Biblical, mythical setting and that theology must not put an unnecessary stumbling block before modern man by maintaining the antiquated mythical setting of the Gospel.

DISPUTE OVER BASIC CONCERNS

In all this, we are not dealing with a struggle that was played off as a competition within the quiet libraries of theologians. It hit the Church in its vitals of faith. The Church could not observe this development from a balcony; she was brought into it with her entire confession and with her preaching. We see more and more that the struggle around orthodoxy, which took such fierce form in the nineteenth century, is not a thing that belongs only to the past. In the overwhelming flood of theological literature of the postwar era of the forties and fifties, we can see the struggle increasing in intensity. In Europe (we limit ourselves to this continent, although the same tensions are observable in other areas of the world) the struggle still centers around the same basic questions raised by the modernism that has influenced theology for a century now. In this struggle, as observed in Bultmann's theology, the foundations of the whole Christian faith, and therewith the absoluteness of Christianity, are affected; and the Church of Jesus Christ is directly involved.

As we are impressed with this fact, we realize that our strategy cannot be that of a retreat to an intellectual no man's land where we can withhold ourselves from genuine scholarly involvement. It is this approach which, if pursued, could do such a journal as CHRISTIANITY TODAY great harm. We would then be giving the impression that we are afraid of scholarship and, moreover, that we have reason to fear it. This is the position of fear. We must take the position of honest scholarship which is bound by the Word of God and which does not retreat with the Word but rather enters the struggle with faith, unafraid.

We have been placed by God in an extremely exciting time, an era charged with tension. The struggle is being played off on almost every theological field, in the Biblical as well as the dogmatic arena. If we insist on carrying on the battle, it is not because we are bound by conservatism. On the contrary, when we see the Biblical studies of our own day, we are impressed with the fact that there are treasures in the Gospel we have not yet touched. We carry on the battle because we realize that the Word of God has riches we have not yet grasped. We need think only of the great theological word book of the New Testament now being published in Germany (*Theologisches Wortenbuch zum Neuen Testament,* G. Kittel, ed.), which is having an enormous influence on European theological study, to see evidence that the Word of God is powerful through all heterodoxy. If I see it correctly, there is a special calling for true Christian theology implicit in today's theological climate. We can be faithful to this calling only as we are seized by the Gospel of Christ and are willing to give ourselves wholly to an understanding of and obedience to the Scriptures.

LOVE AND DOGMATIC DEBATE

Naturally, there is danger of sterility and intellectualism, as there always has been in orthodoxy. But there is also another possibility. I think of John, the apostle of love. He lived in a time when a hard battle had to be fought for the reality of Christ come in the flesh. As he pursued the battle, he was the apostle of love; but in and from love he waged a hard and moving fight, not hesitating in his situation to point up the temptation and threat of the Antichrist. Evidently the strength of love did not disqualify the beloved apostle for pitched battle. I see in this the program for "orthodoxy," or, if you will, for CHRISTIANITY TODAY, in the changed and still changing theological climate of our time. Orthodoxy has often been accused of being loveless and conservative for conservatism's sake, possessed with an antiquated mentality without consciousness or feeling for the changed times. Whatever justice this charge may at times have had, it will be our continued calling to come to a unity of life, without unbearable tension between faith and science, and without conflict between love and orthodoxy.

THE EARNESTNESS OF LIFE

In the midst of the continuing battle over the confession of Jesus Christ, the Trinity, redemption through the blood of Christ (and, in the background, the authority of the Scriptures), we shall have to understand that, in all the changed and changing times,

there is one question which shall never be relegated to the sidelines. It is the question that, when Christ first asked it, stirred up a crisis: "Whom do men say that I the Son of Man am? . . . But whom say ye that I am?" We may not allow ourselves to forget that after Peter confessed His Lord, the Lord gave a benediction. In our theological reflection too, we must remember this benediction. In theology, we do not deal with an intellectual joust, but with the very earnestness of life itself. It is in this earnestness that we must make our theological decision as to the offense of the cross, an offense that remains the same in every changed situation.

Natural understanding, regardless of the time, seeks other ways than the way of the Cross. Hence, in all changes of climate, there is also a prevailing continuity. The calling of the Church and of theology is to enter the struggle in order to serve with the Gospel, the Gospel that is not according to man. If we in common responsibility use the phrase CHRISTIANITY TODAY it must not be as an empty motto; but as a program and a perspective, a task that, without fear, we willingly take on. We shall not think too highly of our own strength or of our own thinking. We shall be comforted and led by the Word of God that is applicable here: "Cast thy bread upon the waters; for thou shalt find it after many days." END

BIBLICAL AUTHORITY

(Continued from page 7) bad news or distressing news for some person to whom he delivers it. But he dare not stop on the way, open the envelope and change the wording of the telegram. His duty is to take the message.

We Christian ministers have the Word of God. Our Commander said, "Go, take this message to a dying world!" Some messengers today neglect it, some tear up the message and substitute one of their own. Some delete part of it. Some tell the people that the Lord does not mean what He says. Others say that He really did not give the message, but that it was written by ordinary men who were all too prone to make mistakes.

Let us remember that we are sowing God's seed. Some indeed may fall on beaten paths and some among thorns, but it is our business to keep on sowing. We are not to stop sowing because some of the soil looks unpromising.

WE HAVE OUR ORDERS

We are holding a light, and we are to let it shine. Though it may seem but a twinkling candle in a world of blackness, it is our business to let it shine.

We are blowing a trumpet. In the din and noise of battle the sound of our little trumpet may seem to be lost, but we must keep sounding the alarm to those in danger.

We are kindling a fire in this cold world full of hatred and selfishness. Our little blaze may seem to have no effect, but we must keep our fire burning.

We are striking with a hammer. The blows may seem only to jar our hands as we strike, but we are to keep on hammering.

We are using a sword. The first or second thrust of our sword may be parried, and all our efforts to strike deep into the enemy flank may seem hopeless. But we are to keep on wielding our sword.

We have bread for a hungry world. The people may seem to be feeding busily on other things, ignoring the Bread of Life, but we must keep on offering it to the souls of men.

We have water for parched souls. We must keep standing and crying out, "Ho, every one that thirsteth, come ye to the waters."

PLEA FOR BIBLE PREACHING

Give a new centrality to the Bible in your own preaching.

Jesus promised that much seed will find good soil and spring up and bear fruit.

The fire in your heart and on your lips can kindle a sacred flame in some cold hearts and win them to Christ. The hammer will break some hard hearts and make them yield to God in contrition. The sword will pierce the armor of sin and cut away self-satisfaction and pride, and open man's heart to the Spirit of God. Some hungry men and women will take the Bread of Life and some thirsting souls will find the Water of Life.

Preach the Scriptures with authority! You will witness a climactic change in your ministry! END

FRAGILITY OF FREEDOM

(Continued from page 11) revolution. It can show that lying, cheating, stealing, and murder are wrong because God by commandment forbids them—not simply because the United States forbids them (after all, in America adultery is not treated as nearly so objectionable), nor because the United Nations forbids them. They are wrong not merely because some state or superstate deplores them, but because God forbids them. Whoever therefore is bound by party discipline to perform them is obliged by the will of God to resist the will of the party.

Unless the sensitized individual conscience is bound to the ultimate source and sanction of all values, freedom deteriorates until democracy becomes a struggle for factional advantage, free enterprise becomes animal competition, capitalism becomes economic imperialism. Whenever conscience is loosed from the will of God, human liberty is placed swiftly in the service of inordinate selfishness. The prize play "The Teahouse of the August Moon" plunges its audience into uproarious laughter when Captain Fisby interprets democracy to the natives on Okinawa, explaining that it is "a system of self-determination—the right to make the wrong choice"—but the irony is doubled by the fact that most of the delighted spectators (in Washington no less than New York) would be hard pressed to come up with a satisfactory alternative definition. The exposition of human rights and obligations "under God" is a neglected imperative of the Western view of life today.

UNITY IN THE WILL OF GOD

Given a God-bound conscience, and a spiritual-moral foundation for Free World interests, freedom-loving nations can respect and trust each other, confident that their mutual policies and objectives are compatible with the national interests of other free peoples. In unity in the will of God alone lies the strength of individual liberty and of international trust. Apart from such unity, the freedom of the West is a very brittle and a very fragile thing.

The Christian religion once provided the unity and the motivation of the Western world. Today a freedom-loving people can no longer afford to bask in the causes that "support" liberty; it is necessary to go to the very foundations of freedom. Those who, professing to speak for the Free World, declare that a new dedication to Christian principles is an impractical vision either imply that the Christian concept of freedom is false, or they imply that some superior *modus operandi* guarantees human dignity and liberty. But they have neither demonstrated the former nor adduced the latter.

If the West builds anew upon the proper foundations of freedom, it will find that these foundations will support the superstructure of unity and dynamic necessary to the popular resistance of tyranny. The collective will to remain free is best achieved by implementing the will of God in every individual life.

LURE OF FALSE FREEDOMS

The Free World will be strongest when the citizen of the West is "free indeed," since in the absence of true freedom the human spirit is easily lured by deceptive freedoms. And the service of siren freedoms leads to lawlessness, and that in turn to excessive controls and enslavement. Without personal freedom over the enslaving power of immorality in individual life, national and social freedoms still leave the soul a vacuum, and its inner incompatibilities and disorders provide an invitation to the Soviet orbit of ideas.

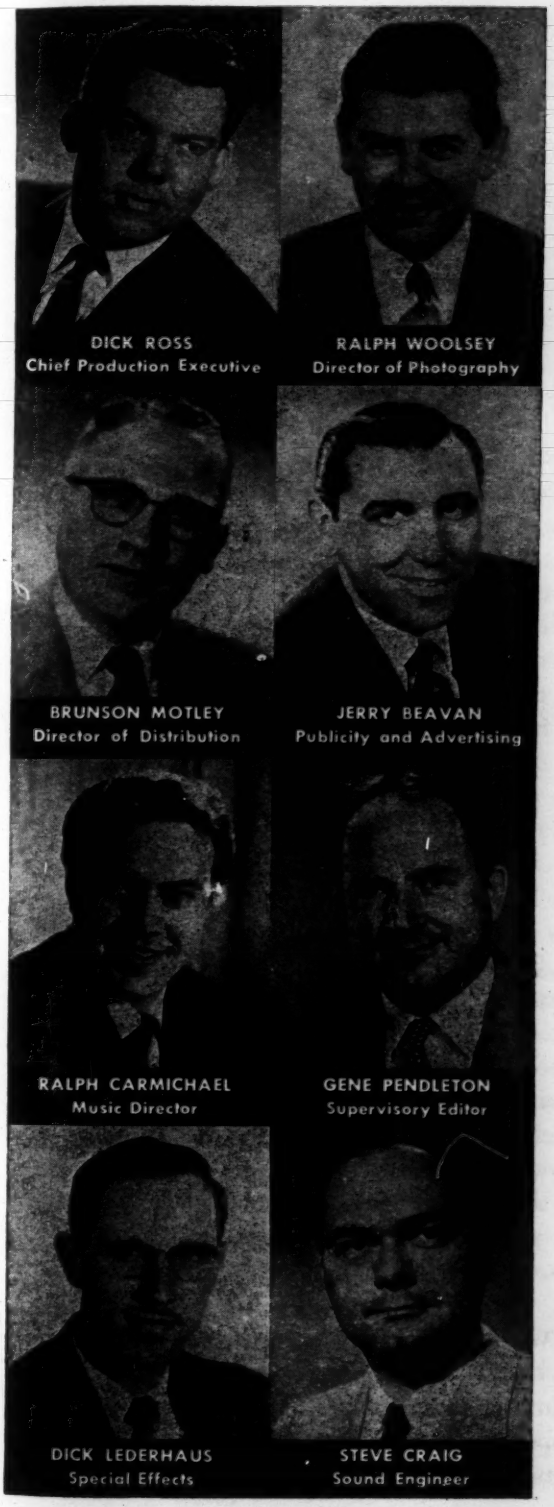
The solution of the national problem of freedom is no different from the solution of the individual problem of freedom. Human freedom is a divine gift. Jesus Christ can restore it to a shackled generation: "If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free. . . . If the Son makes you free, you will be free indeed" (John 8:32, 36). While the West is still free to chart its destiny, no reminder confronts its restless multitudes more urgently than this, that the Christian proclamation is still the bearer of life's firmest and its finest freedoms. END

THE PRIMARY TASK

(Continued from page 13) great music, new laws, educational institutions, in short, a new way of life. Whether we will or not, a dominant religion will create a way of life; the question is, which religion? Will it be Secularism? or Materialism? or the dialectic of Communism? The Christianity of the Puritans poured into American life what Van Wyck Brooks was led to call *The Flowering of New England*. The iron core of Calvinism is still felt by way of the children of Convenanters, Beggars, and Hugenots, and the end is not yet. How we dress, our manner of speech, the pictures we like, the television programs we allow, the places we spend our leisure and how we spend it there; all these are expressions of the reality of what is supposed to happen first and happen truly: a man's commitment to Christ. He is a "new creature," and "Behold, all things are become new." A different culture has always been the necessary corollary of essential Christianity. We should expect Christianity to make a difference in all life around us; the leaven leavens the whole loaf. We see this taking place on the foreign mission field; can we understand our total mission here at home?

The primary task of the Church, therefore, is to bring men into a saving relationship to God through Christ. This is done by Word and Spirit. Men thus saved must be given the nourishment to grow in Christ; this is Christian education. Such men in communion form the communities which make constant redemptive impact on the world around them. Thus the things of heaven are brought to bear upon the things of earth and the day is hastened when "every knee shall bow and every tongue shall confess" Christ's Lordship.

YOU LEARN A LOT ABOUT FILM PRODUCTION IN 104 YEARS



You learn that there is more to the production of a good motion picture than studios...cameras...lights and a script.

There is the very necessary factor of confident, proven skill which comes only from men who have done the job before... and well.

That's Experience!

And Experience is what World Wide Pictures offers you...

- The Experience which covers every phase of film production from the original concept to the final Answer Print and its exploitation...
- The Experience gained in a total of 104 years of professional endeavor by these department heads of World Wide Pictures...men who direct a crew of Hollywood's finest technical craftsmen...
- The Experience of the men who produced and now exclusively distribute the Billy Graham Films...

Your inquiry is invited concerning any phase of the Audio-Visual field:

RELIGIOUS ★ EDUCATIONAL ★ DRAMATIC ★ DOCUMENTARY
TRAVEL ★ TELEVISION ★ FILM STRIPS

WORLD WIDE PICTURES

WORLD WIDE PICTURES

"Where Experience is a partner"

P. O. BOX 2567, HOLLYWOOD 28, CALIFORNIA

WHY 'CHRISTIANITY TODAY'?

CHRISTIANITY TODAY has its origin in a deepfelt desire to express historical Christianity to the present generation. Neglected, slighted, misrepresented—evangelical Christianity needs a clear voice, to speak with conviction and love, and to state its true position and its relevance to the world crisis. A generation has grown up unaware of the basic truths of the Christian faith taught in the Scriptures and expressed in the creeds of the historic evangelical churches.

Theological Liberalism has failed to meet the moral and spiritual needs of the people. Neither the man on the street nor the intellectual is today much attracted by its preaching and theology. All too frequently, it finds itself adrift in speculation that neither solves the problem of the individual nor of the society of which he is a part.

For the preacher, an unending source of wisdom and power lies in a return to truly biblical preaching. For the layman, this same Book will prove to be light on the pathway of life, the record of the One Who alone meets our needs for now and for eternity.

●

CHRISTIANITY TODAY is confident that the answer to the theological confusion existing in the world is found in Christ and the Scriptures. There is evidence that more and more people are rediscovering the Word of God as their source of authority and power. Many of these searchers for the truth are unaware of the existence of an increasing group of evangelical scholars throughout the world. Through the pages of CHRISTIANITY TODAY these men will expound and defend the basic truths of the Christian faith in terms of reverent scholarship and of practical application to the needs of the present generation.

Those who direct the editorial policy of CHRISTIANITY TODAY unreservedly accept the complete reliability and authority of the written Word of God. It is their conviction that the Scriptures teach the doctrine of plenary inspiration. This doctrine has been misrepresented and misunderstood. To state the biblical concept of inspiration will be one of the aims of this magazine.

●

The doctrinal content of historic Christianity will be presented and defended. Among the distinctive doctrines to be stressed are those of God, Christ, man, salvation, and the last things. The best modern scholarship recognizes the bearing of doctrine on moral and spiritual life. This emphasis will find encouragement in the pages of CHRISTIANITY TODAY.

True ecumenicity will be fostered by setting forth the New Testament teaching of the unity of believers in Jesus Christ. External organic unity is not likely to succeed unless the unity engendered by the Holy Spirit prevails. A unity that endures must have as its spiritual basis a like faith, an authentic hope, and the renewing power of Christian love.

●

National stability and survival depend upon enduring spiritual and moral qualities. Revival as the answer to national problems may seem to be an oversimplified solution to a distressingly complex situation. Nevertheless statesmen as well as theologians realize that the basic solution to the world crisis is theological. CHRISTIANITY TODAY will stress the impact of evangelism on life and will encourage it.

CHRISTIANITY TODAY will apply the biblical revelation to the contemporary social crisis, by presenting the implications of the total Gospel message for every area of life. This, Fundamentalism has often failed to do. Christian laymen are becoming increasingly aware that the answer to the many problems of political, industrial, and social life is a theological one. They are looking to the Christian Church for guidance, and they are looking for a demonstration of the fact that the Gospel of Jesus Christ is a transforming and vital force. We have the conviction that consecrated and gifted evangelical scholarship can provide concrete proof and strategic answers.

CHRISTIANITY TODAY takes cognizance of the dissolving effect of modern scientific theory upon religion. To counteract this tendency, it will set forth the unity of the Divine revelation in nature and Scripture.

Three years in a theological seminary is not sufficient to prepare a student fully for the ministry. CHRISTIANITY TODAY will seek to supplement seminary training with sermonic helps, pastoral advice, and book reviews, by leading ministers and scholars.

The interpretation of the news becomes more and more important in the present world situation. Correspondents conversant with local conditions have been

enlisted in the United States and abroad. Through their reports CHRISTIANITY TODAY will seek to provide its readers with a comprehensive and relevant view of religious movements and life throughout the world.

While affirming the great emphases of the historic creeds, this magazine will seek to avoid controversial denominational differences. It does not intend to concern itself with personalities or with purely internal problems and conflicts of the various denominations. If significant enough, these will be objectively reported.

●

Into an era of unparalleled problems and opportunities for the Church comes CHRISTIANITY TODAY with the firm conviction that the historic evangelical faith is vital for the life of the Church and of the nations. We believe that the Gospel is still the power of God unto salvation for all who believe; that the basic needs of the social order must meet their solution first in the redemption of the individual; that the Church and the individual Christian *do* have a vital responsibility to be both *salt* and *light* in a decaying and darkening world.

Believing that a great host of true Christians, whose faith has been impaired, are today earnestly seeking for a faith to live by and a message to proclaim, CHRISTIANITY TODAY dedicates itself to the presentation of the reasonableness and effectiveness of the Christian evangel. This we undertake with sincere Christian love for those who may differ with us, and with whom we may be compelled to differ, and with the assurance in our hearts that God's Holy Spirit alone can activate any vital witness for Him.

THE EVANGELICAL WITNESS IN A MODERN MEDIUM

With the first public announcement that a biweekly journal of evangelical conviction was in prospect, CHRISTIANITY TODAY attracted the spontaneous interest of thousands of ministers and lay leaders. That initial response gained swift momentum as assurances multiplied that a wide welcome would await such an evangelical medium.

Behind this initial issue stands a year of prayer, of decision, of planning. The fortnightly correlation of the Christian lifeline and the editorial deadline now takes the form of necessity as well as of opportunity and responsibility.

In design and typography, CHRISTIANITY TODAY combines the classic heritage of the past with the best of the modern. The cover achieves this effect with its combination of the classic Dutch and Weiss initials. The feature articles, contemporary in interest, are set and captioned in modern type faces. For article headings, Deepdene will predominate, with the body of the article set in Fairfield, an easily legible book face not uncommon in religious magazines. In its choice of type faces CHRISTIANITY TODAY had the counsel of Paul Smith, a leading West Coast type designer.

CHRISTIANITY TODAY is printed on 40-pound eggshell paper. The first issue alone required 37,000 pounds—enough to reach, page by page, almost across the state of Texas, or from Cairo to Jerusalem to Damascus to Beirut.

CHRISTIANITY TODAY enjoys excellent printing arrangements. Type is set in Washington, D.C., by the McArdle Printing Company. "Mats" cast from the type are rushed to Dayton, Ohio, where the McCall Corporation, publisher of national magazines, completes the actual printing and mailing.

Even before the last copy of CHRISTIANITY TODAY is off the press, the addressing and mailing of copies is begun. The mailing schedules to various parts of the United States are so arranged that all readers receive the magazine virtually the same day.

Readers of CHRISTIANITY TODAY are served by a staff of more than seventy evangelical correspondents around the world. Swift airmail service speeds their reports to the news desk.

CHRISTIANITY TODAY uses the cable facilities of Western Union and other wireless services under the code name XTY. Telegrams are received direct at CHRISTIANITY TODAY editorial headquarters through the Desk-Fax service of Western Union. CHRISTIANITY TODAY also uses the Bell System national teletype service, using the TWX code number WA-555.

Besides the efforts of far-flung correspondents, readers of CHRISTIANITY TODAY will enjoy vigorous articles by fifty contributing editors, as well as contributions secured from other significant sources. In the formulation of a consistent editorial style for a religious magazine whose tone is formal but not austere, CHRISTIANITY TODAY has had the counsel of Miss Joan H. Wise, textbook editor in New York.

Advertising in CHRISTIANITY TODAY is carefully screened. As *Time* magazine noted in a prepublication item, CHRISTIANITY TODAY accepts only "culturally constructive" advertising copy, in addition to advertisements for standard products and services of special utility to minister and church.

Editorial, subscription and advertising headquarters are in the Washington Building where, from Suite 1014-1022, the editors daily look down Pennsylvania Avenue and glimpse the White House, Blair House, and other strategic centers of national life. Thus CHRISTIANITY TODAY is a symbol of the place of the evangelical witness in the life of a republic.

VISION OF SOVEREIGNTY A REMEDY FOR TENSIONS

The uncertainties and conflicts of national and international tensions are in themselves no excuse for the pessimist or the cynic in Christian circles. Nor are they a legitimate excuse for man to lay impatient hands on the ark of the universe to steady it. We are prone to forget that God sees all time and eternity at once.

We need a new vision of the sovereign God, of a sovereignty which is universal, unlimited and immutable. Neither chance, the follies of man, nor the malice of Satan can determine the sequence of events and their issues. God has not abdicated; He is on His throne and He still causes the wrath of man to praise Him. He is aware of world disorder and He has provided its cure. To the Church He has committed the Gospel and it is still the power of salvation to all who believe. To understand the content of that Gospel and to make that content known is the impelling duty of the individual Christian and of the Church.

EVANGELISM AND THE SACRED BOOK

The names of Karl Barth and of Billy Graham ought not, perhaps, to be mentioned in the same sentence, unless one is prepared to stay for the afternoon.

Their gifts and callings are diverse—the one a skilled theologian, the other a skilled evangelist. Their influence is equally dissimilar, that of the one mainly academic, and of the other mainly popular. Barth is today doubtless at the very apex of his career, while Graham's star very probably is still rising.

Nonetheless, both names are indelibly inscribed upon the role of distinguished Christian leaders in the twentieth century. In some respects, moreover, their ministries reflect superficial points of contact. Barth has had an impact upon theological thought throughout much of the Western world through the translation of his writings; Graham has had an evangelistic access to the Orient as well as to the Continent through the translation of his preaching. Even to contrast their ministries in terms of the technical versus the simple is to exaggerate their basic differences. Barth's influence has extended beyond the classroom to the pew, and Graham's call to decision among university students has been as effective as among the less sophisticated. Barth has delivered a series of Gifford Lectures; Graham has fulfilled a week's preaching mission at Cambridge. And what theologian today does not covet a broad ministry to the market place? Is not the New Testament ideal (we do not imply the flawlessness of Barth's theology nor of Graham's evangelism) the theologian-evangelist, whom the apostle Paul supremely exemplifies?

However varied their talents and influences, both Barth and Graham have come to symbolize a religious springtime after the long, cold winter of Liberalism. They stand as giants of our generation protesting against the liberal reduction of the Bible to the category of sacred literature generally. The Hebrew-Christian Scriptures differ uniquely from all other religious writings in their witness to special revelation; they cannot, therefore, be classified under general divine revelation. In stressing this fact, the "theology of the Word of God" and the evangelism of "the Bible says" are in formal agreement, and share in the rebellion against the classic liberal distrust of the special revelation claim that is everywhere implicit in the Bible.

Yet whoever sees no essential difference between the views of the Bible represented by Barth and the theology of crisis, on the one hand, and by Graham and the theology of the evangelicals, on the other, stands in need of theological lenses.

The difference is understated when the one position is lampooned as returning to the "precritical" and "prescientific" view which disregards "the new knowledge of the Bible." To explain the difference by saying that the evangelical view waves aside those indubitable gains which objective scientific criticism can bring is an oversimplification. There will be convenient occasions to speak of such gains without concealing the sad predicament of twentieth-century biblical scholarship.

Mr. Graham has not, indeed, centered his preaching, nor his writing, in the perspectives of modern higher criticism. Wisely enough, he has left the discussion of critical problems to those whose lives have been dedicated to criticism. And, be it plainly admitted, the critics today face herculean problems, which call for more than expert skill. They bear the burdensome task of letting their profession down easily from a growing series of discredited verdicts—among them the impossibility of Mosaic writings, the nonhistoricity of the Hittites, the priority of the prophets over the Law, the non-supernatural Jesus, the Greek rather than Hebrew background of the New Testament, the second-century dating of John's Gospel, and so forth. They now find scholarship as imposing as that of Dr. William F. Albright in support of the thesis that the composition of no New Testament book need be dated later than A.D. 80, that is, after the lifetime of contemporaries of Jesus of Nazareth. The reconciliation of competitive critical theories is no easy task, and it is no wonder a mere evangelist would prefer to bequeath its exacting requirements to the specialists.

For what so often has been proclaimed, with evangelistic fervor, as an assured result of critical science, has turned out all too often to be a transient dogma of a biased critic.

The Church may rejoice that an emphasis on the New Testament evangel is finding its way once again into pulpits from which it was long absent. In this proclamation of the evangel there is often a considerable similarity between those who hold the high view of the Bible and those who shy away from it. Whoever preaches the Gospel must lean heavily on the warnings of Jesus about sin and its connection with the wrath of God and the judgment to come, no less than upon His assurances of the gracious forgiveness and the welcome awaiting sinners who come to the Father "in Christ's name." The omission of either of these elements is destructive of the Gospel. But the Gospel is far more definite than this; the simplest New Testament statement of it includes the substitutionary death of Christ for sinners and His bodily resurrection (I Cor. 15:1-4). It is at this point of the sharper definition of the Gospel that the difference between evangelical and sub-evangelical preaching comes more clearly into view.

The danger in a pragmatic age is that the success of evangelism may institute an era of respect for evangelism in which the evangel itself is foggy and mist-thin. Much of this resurgent emphasis today is hesitantly biblical in mood. It is especially uncomfortable in the presence of the well-worn Graham formula: "The Bible says." In fact, in some places, the twentieth-century phenomenon of an evangelist without an evangel has appeared in the aftermath of a Graham campaign.

A half-hearted confidence in the reliability and authority of Scripture faces the opportunities of evangelism with self-defeating uncertainties. Shall the evangelist preach the wrath of God? The apostles did. The propitiatory atonement? The apostles did. The final doom of the wicked? The apostles did. The formula "the Bible says" covers all the articles of faith. If we are to hear only what a given evangelist or theologian tolerates, however impassioned his intonation of whatever Scripture escapes his censorship, the fact that the Bible appropriates certain of his theses is no more significant than its repudiation of certain others. The public exhortation on Sunday to heed what "the Bible says" in a given passage does not mean much in the mouth of a professor who on Wednesday is confiding to divinity students that they had best disregard what it says in the next verse. The same verdict holds for the evangelist who strikes one note in the invitation and another in the ministerial meeting.

This leads us on to an important difference between the modern "theology of the Word of God" and the evangelism of the Bible. The Graham article in this issue employs the phrase "biblical authority." It does not rush to draw a line between what God says and what the Bible says. It does not locate what God says in the misty flats above the Bible, above its written propositions and words. It picks up, with life-and-death urgency, the confident identification of special divine revelation with a specific message, and in this characteristic it stands in the company of prophets and apostles and of the Lord Jesus. The hearers of the Sermon on the Mount were reminded that they would be judged by specific principles and words: "Every one then who hears these words of mine and does them will be like a wise man . . ." (Matt. 7:24). It is in the course of precisely this identification that lightning strikes from heaven in Graham meetings.

Doubtless some will think that Mr. Graham sketches the picture in too broad strokes. Others will rally to his side, proclaiming the high view of the Bible to be not alone a key factor in evangelism but a watershed of theological conviction. However his readers may divide, nobody has a profounder right than Mr. Graham to a hearing on the subject of the authority of the Bible in evangelistic preaching. He has earned that right theoretically, by his devout study of the Word, and pragmatically, by his passionate proclamation of it to an age of theological unbelief, in which he has unsheathed the Book once again as a two-edged sword. His ministry supplies the theological enterprise with a graphic reminder that the mysteries of higher criticism are unnecessary for grasping the essence of the biblical message—as devout Christians in apostolic and in Reformation times did—and also that the simple believer often stands closer to the heart of the Gospel than the sophisticated critic. This is not because Christianity is against scholarship, but because scholarship often places itself in needless opposition to Christianity. Those who have invested much of a lifetime propounding now-discredited theories supply eloquent witness that the essence of the Gospel did not first become available through some new and modern gnosis, but can be confidently located in what was plainly accessible to the earliest century of faith.

By a true intuition, shaped by confidence in the plenary inspiration of the Bible, the evangelical movement and Mr. Graham cling fast to the Gospel, and to what most of the new theology still misses, namely, that Jesus of Nazareth is the high point of special divine revelation, and that the Christian revelation disallows the relegation of Scripture to a twilight zone in which its authoritative note disappears. END

Conflict of the Gospel with Paganism:

CANAL NOT ONLY PROBLEM IN EGYPT TODAY

Christians in Egypt are concerned about the rights of ships to travel through a canal, but they are more concerned about the systematic program of anti-Christian legislation.

Reports from Egypt are as follows:

- All foreign mission schools must comply with a government order requiring them to teach the Islamic religion to their Moslem students, along with Judaism to Jewish students and Christianity to Christians.
- Meetings of worship are banned, unless they are held in government-licensed churches.
- All Sunday sermons in Protestant churches must be approved before they are delivered.
- Egyptian consulates abroad must obtain approval from the Ministry of Education before granting entry visas for foreign teachers, Among those affected will be hundreds of teachers in British, French, Italian and American mission schools who returned home for summer vacations.

The government announced that if an Islamic state can be so broadminded as to provide instruction in the Christian religion for Christian students in its schools, then any objection on the part of foreign mission schools to do the same for Moslem students can only be viewed as fanaticism and will not be tolerated.

A bombardment of protest followed, but the government stood firm.

Roman Catholic schools agreed to comply with the law, provided that textbooks, instructors and all expenses of the religious courses be paid for by the government.

Two Church of Scotland schools, which refused with an unequivocal "no compliance," were confiscated and Egyptian principals were appointed.

The American Mission in Egypt, a United Presbyterian group, weighed the pros and cons in an effort to find a solution. Soul-searching questions were asked as to whether it might be the will of God that the mission get out of the school business and pour its resources into strengthening of the church's evangelistic witness.

Glenn Reed, secretary of the United Presbyterian board, said:

"I am not primarily interested in the reaction of Christian people to what we may, or may not, do in the situation that confronts us. If we wrap our skirts about us and walk out of our difficulties in self-righteousness, we shall receive the plaudits of many Christian people . . . A decision to withdraw will not, I believe, impress Muslim people with the superiority of our religion over their own, nor will it increase the possibility of their encountering Christ in their life experience. God grant that our decision may be true to our missionary calling, which is of God."

Finally, amid tears, a decision was reached, but it was by no means unanimous. The United board agreed to observe the new law, but went on record as being firmly opposed.

This was not the first time a mission board had been confronted with an agonizing decision. In 1937 missions in Korea were faced by the Japanese government with the alternative of students bowing at the Shinto shrines or closing their schools. The Presbyterian U.S. mission and board closed their schools rather than make what they considered a dangerous compromise. Later developments made them feel their action a wise one and a great aid to the national church of Korea in making a clear-cut decision against idolatry.

Widespread alarm was voiced in Egypt during the summer because of the government's order that worship must cease in all churches unable to produce a license. It is almost impossible to obtain one.

Some Christians obtained permits for a "hall" or residence, with a meeting room attached.

Police were posted outside the doors of unlicensed churches to prevent the assembly of Christians when the latest order went into effect. Instances were reported of worshippers brushing them aside as they said, "Kill us if you like, only kill us inside the church."

Appeals brought results. A new law recognized unhindered worship in all church-owned properties.

A Protestant youth publication, in the midst of all the activity, declared, "It now seems necessary to have government permission in order to commune with God."

The government has promised that further demands will not be forthcoming.

But Christians feel they have good cause to wonder!

Convention Reports

LAKE JUNALUSKA, N.C. — The strangely-warmed spirit of founder John Wesley, who rode the equivalent of ten times around the world during his horseback ministry, hovered over the recent Ninth World Methodist Conference, the largest non-segregated meeting of its kind.

More than 2,000 delegates and accredited visitors, reflecting the life of 18 million Methodists in 44 countries, moved toward main goals of a strong world church and a vigorous denomination—but there was a wistful look toward evangelism.

"If Wesley were alive today, he would most assuredly be an evangelist," remarked Bishop Lloyd C. Wicke of the Pittsburgh area.

Dr. Harold Wood of Australia put it bluntly:

"Nothing can save the world but the Gospel, preached and practiced in a church as pure and as passionate as the primitive church which first proclaimed that Gospel . . . Not ethical teaching, not even primarily the Sermon on the Mount, which was not the substance of apostolic preaching, but the Gospel of regenerating and reconciling grace: this we have to communicate."

Conference observers felt that Wesley would be comfortably at home in the challenge to social evils. Frontier Methodism in America had lashed at slavery, alcoholism, gambling and Sabbath violations. Wesley had sought justice for the laboring classes in the cities.

Some observers felt Wesley would have sounded such warnings as "beware of bigness" . . . "beware of respectability" . . . "beware of an atmosphere not conducive to the life of the spirit" . . . or "beware of apostasy, which has a form of religion but lacks its true doctrine and passion for souls."

Presiding officer Bishop Ivan Lee Holt of St. Louis, succeeded as world president by Dr. Harold Roberts, British theologian, remarked to a platform guest, "Some things are being said in Methodism that could not have been said ten years ago."

Despite some reservations, most delegates were inclined to think Wesley would concur proudly that his church, after two centuries, still moves by and large in the direction of its beginnings. The distance, however, between the place of the Bible in modern Methodism and Wesley's Methodism, was laid bare by Dr. Norman H. (Continued on page 37)

Jordan's Role

Significant events have taken place in Jordan during recent months. They place the country solidly behind Egypt in her struggle with the West.

Beginning in December, 1955, countrywide riots broke out against Jordan joining the anti-Communist Baghdad Pact. Christians suffered in the rioting. The Mennonites in Jericho saw relief materials worth perhaps $65,000 put to flames by the attackers. Baraka Sanitorium of the Independent Board of Presbyterians (American) was attacked. A doctor's house was entered by force. The American consulate in Jerusalem also was a target of violence.

The rioting began again a few weeks later. The Southern Baptist Hospital at Ajloun suffered an estimated $25,000 damage. Angry, shouting, hate-filled men tore the flag from the American consulate.

In March, King Hussein of Jordan announced the termination of service for General John Bagot Glubb, head of the Arab Legion, and other high English officers. Glubb Pasha, as he was called, served 25 years with the Legion and saw it become what has been described as the best Arab army in the world. One of the biggest causes of dissatisfaction, observers said, was that General Glubb restrained the Arab Legion from retaliating against the Jews.

Because of the Suez crisis, Great Britain in recent weeks has evacuated nonessential subjects, including a number of missionaries.

The tension continues to increase, as Jordan lives up to her role in the struggle against the West.

Thorn In Flesh

The Suez Canal has taken headlines away from Israel-Arab border incidents, but Israel continues a factor in international politics far out of proportion to her size.

Israel's Arab neighbors fear her economic potential. This fear exists for two reasons: religious and political.

Under the Arab religion, Islam, women have few rights. Religious leaders are deeply involved in politics and most political leaders are heavily committed to the Koran and its teachings. In most cases, education is only for the boys and Islam is the predominant subject. The Koran teaches that man's fate is under the absolute control of Allah. A Moslem interprets this in such a way that he sees no value in attempting to better his position. If he is poor, then it is the will of Allah.

Moslems fear that an Israel-promoted economic progress will eat away at the foundations of their religious system. Women will get modern ideas. They will demand equal status with men, remove their veils and insist on a voice in government. Because of this fear, Moslem religious leaders already have declared a "Jinhad"—holy war—against Israel. Such a declaration is virtually a law in Islam.

Secondly, most of the Arab states are controlled by one-man or one-family regimes.

The feudalistic economy is for the benefit of the land owners and to the detriment of the people who work the land for small handfuls of grain. This feudalism will collapse with the trade of machines and ideas.

In spite of the wide publicity given to the Suez crisis, the main problem of Arabs remains the same—how to get rid of Israel. In all probability, the Suez Canal will continue to operate, Egypt will maintain control and faces will be saved.

But Israel will remain the thorn in the flesh of Araby! —D. C. O.

Sign of Sodom

Shades of human nature.

The first of 300 markers erected by the Israeli government for biblical and historical sights was one pointing out Sodom, city of infamy on the shore of the Dead Sea.

Another was placed in a valley along the Jerusalem-Beersheba highway, marking the site where David slew Goliath.

Digest . . .

► A new biblical scroll discovery, about one mile from the caves where the famed Dead Sea scrolls were found in 1947, reportedly contains the five books of the Pentateuch—Genesis, Exodus, Leviticus, Numbers and Deuteronomy. . . . Native Christians in Turkey number less than two per cent of the total population.

► "Our goal is to present men mature in Jesus Christ." Words were spoken by the Rev. John Markarian, conference leader of the Inter-Varsity Christian Fellowship, at first graduation service this year of budding Haigazian College in Beirut, boom city of the Near East.

CHRISTIANITY TODAY is a subscriber to Religious News Service and Evangelical Press Service.

ISRAEL

LAND OF THE BIBLE

Only hours by air from Europe to Biblical Cities amid Modern Mediterranean beach resorts.

Jerusalem Acre Ascalon
Cana of Galilee Sodom
Nazareth Beersheba
River Jordan Capernaum
Valley of Sharon Mt. Carmel
Hills of Judea Caesarea

Literature from Travel Agents or

ISRAEL GOVERNMENT TOURIST OFFICE
Dept. C, 574 Fifth Ave., N. Y. 36, N. Y.

Please mention CHRISTIANITY TODAY *when you write to advertisers.*

RUSSIA
WELCOMES CHURCHMEN
Why not "See for Yourself"

Join a Lanseair Conducted Tour to the U.S.S.R. or organize your own group. Consult us for details.

LANSEAIR TRAVEL SERVICE, INC.
1026—17th Street, Northwest
Washington 6, D. C.

BUY YOUR CHRISTMAS GIFTS FROM BETHLEHEM

'Star of Bethlehem' brooch 1½".

NEW TESTAMENT: Red Letter, illustrated, King James version, India paper, Golden edges: Bound in highly polished Olive Wood covers w Crusaders Cross hand-carved into the front cover. Size 2¾x4¾ inches. Only $3.00 or two for $5.00 ppd.

MOTHER OF PEARL BROOCHES: STAR OF BETHLEHEM or ROSE OF SHARON: — 1½" @ $3.00 a brooch w silver safety clasp ppd. Earrings to match 1" @ $3.00 a pr — clip style (A set for $5.00 ppd). Delicate Cross 1¾" L (for SS child) @ $1.50 each ppd or 15 for $10.00 ppd. Hand-Made.

NO C.O.D.—Money Back Guarantee. Free catalog w orders only. Send check or Bank Draft w name and address to:

FREIJ PEARL WORKS
Box 46, Bethlehem, Jordan The Holy Land

EXPENSES PAID
to the
HOLY LAND
and
EUROPE

Visit Rome, Cairo, Beirut, Baalbeck, Damascus, Jericho, River Jordan, Jerusalem, Mt. of Olives, Calvary, the Sepulchre, Bethlehem, Tiberias on Galilee, Nazareth, Cana, Capharnaum, Mt. Carmel, Haifa, Tel Aviv, Athens, Corinth, Geneva, Paris, London.

Travel with 10 members of congregation (we help find them). Minister's expenses assumed by airline and travel company in return for leadership qualities and service. Price of tour approx. $1540.00 New York back to New York.

LANSEAIR LEADS IN HOLY LAND TRAVEL

Lanseair Travel Service, Inc.
1026 — 17th Street, Northwest
Washington 6, D. C.

MATSON COLOR SLIDES AND FILMSTRIPS

OF BIBLE LANDS

Twelve beautiful series (including four filmstrips) and 300 miscellaneous slides of important places and scenes relating to Bible history in the Holy Land. The syllabus for each series provides background, commentary, and quotations from the Bible.

Produced by G. Eric Matson, former contributor to the National Geographic Magazine, who spent over 50 years in the Middle East.

Write for free descriptive catalog.

THE MATSON PHOTO SERVICE
1282 So. Highland Ave. Los Angeles 19, Calif.

ROBES
Choir and Pulpit

More Impressive Christmas Programs

A complete selection of styles and materials. In all colors including white. Send today for FREE catalogs: C-160 (choir robes); J-160 (children's robes); P-160 (pulpit robes).

COLLEGIATE CAP & GOWN CO.
CHAMPAIGN, ILL., 1000 N. MARKET ST.
NEW YORK 1, N. Y. 366 Fifth Ave
CHICAGO 1, ILL. 228 N. LaSalle St
LOS ANGELES 28, CAL. 1633 N. Cahuenga Blvd.

Lo, How They Hate

Soldiers of Christ in North Africa, described by some observers as "few and feeble," face many difficulties, including strong nationalist ties and conflicting religions.

The greatest problem, however, seems to be divisions among Christians.

There are organizational divisions and divisions between liberals and evangelicals, but the most serious is spiritual division.

In Algiers recently a church was split over the question of leadership. People in the apartment windows up and down the street witnessed many bitter arguments. They looked on as the two factions tried to lock each other out of the building. A leader of one group had a heart attack during a heated dispute and died.

Said the community godless:

"Lo, how these Christians hate one another."

Both factions are considered conservative and evangelical!

Yet, in the midst of darkness and difficulty, God has planted His light. Some of the light is in the Koran itself. Followers deny the deity of Jesus, but believe that only He among the prophets can give sight to the blind, heal the lepers and raise the dead. A Moslem tribe in Nigeria has granted entrance to the "Jesus people," because of the hope that they, like Jesus, will be able to heal the lepers.

Seventy-five years of organized mission work has done much to repel the darkness. A man from the heart of Tunisia recently appeared in Tunis to buy Bibles for a small Christian church where no missionary had been for years. A wealthy man in Morocco, who had given his heart to Jesus, brought up his nephew as a Christian. A young university track star in Fez found a discarded Christian tract entitled "The Gift of God." He was amazed at the things God wanted to give him and followed through to become an outstanding Christian.

Missionaries have been rejected almost everywhere, but they have left God's Word scattered all over North Africa as a testimony to the love that still shines forth from hospitals, dispensaries and craft schools.

Numbers are more encouraging among the French. Evangelical success in this field has been largely due to the efforts of a few Plymouth Brethren missionaries, some from England and some from France. The most outstanding evangelist, however, is a native of Oran.

Out of a population of 20 million, these few hundred French believers, about one hundred Spanish and a few score Arabs constitute the indigenous church in Morocco, Algeria, Tunisia and Libya.

An estimated 24 missionaries have gone to the North African field in the last three years. A new hospital is under way in Tripoli. A radio ministry in French has been started in Tangier. The staff of the old hospital in Tangier has been strengthened. Even among Moslems, this hospital is known and loved as "The House of God."

Christians feel the day may be near when foreign missions will be forced to leave North Africa, but believe God will build an indigenous church beforehand that will not be dependent upon foreign direction.

Unprecedented Days

The growing willingness of church groups in the Philippines to cooperate in evangelism, regardless of other differences, was strongly evident as pastors assembled in history-making numbers at two centers this month.

Made possible by Dr. Bob Pierce and World Vision, Inc., the meetings were held at fabled Baguio, mile-high summer capital in the north, and the southern city of Cebu, second only to Manila in size and importance. The Philippine sponsoring agency was the newly-formed National Evangelistic Strategy Committee, headed by the Rev. Jose Yap, executive secretary of the Philippine Federation of Christian Churches.

Church leaders pointed to evangelism as the crucial need in the Philippines today, as evidenced by the fact that evangelism has made it possible to maintain a spirit of oneness in a situation which conventionally could be expected to erupt into discord.

Digest . . .

▶ "Tremendously impressed" was the report of four American Episcopal clergymen on the unity achieved by the Church of South India in its nine years of life despite the problems of illiteracy, overpopulation, food shortages and an increasingly militant, nationalistic Hinduism.

▶ Some portions of the Scriptures now exist in the tongues used by 98 per cent of India's population. The remaining two per cent constitute seven million people, approximately the population of Australia.

A Burning Heart

Greek Orthodox Layman Charles Malik, who rose from formative years at Tripoli Boys' Mission School to later become Lebanon's able representative in the United Nations and now serves as president of Beirut's American University, spoke challenging words to missions at a meeting in Dhour el-Choueir.

He stated:

"*Mission work* has tended to withdraw from direct witness to Jesus Christ to mere good works void of a burning heart. Direct testimony is costly, but only in return to a simple gospel witness wherein Christ crucified and risen is clearly proclaimed will missions in the Near East realize God's will in their existence."

In reply to a question on what the evangelical has to offer his church, the Greek Orthodox, Malik replied:

"The evangelical has the power, truth and relevance of the living Word of Christ to offer the Orthodox. That Word is not lost in the Orthodox Church, but is veiled in the smoke of incense and submerged in ceremonial ritual. Perhaps in God's providence, it had to be hidden lest it be destroyed.

"*The evangelical* must ever point to the power of the Word, but never swing to the extreme of despising tradition and ceremony. Furthermore, the evangelical must give the Orthodox fellowship, remembering at the same time the Orthodox has definitely something to give to him." —C. I. K. S.

110-Year-Old Testimony

It started with a letter.

A Norwegian sailor, Ole P. Petersen, wrote to his fiance, Anne Marie Amundsen, in the town of Fredrikstad. He said he had knelt during a meeting on board a ship in New York harbor and found peace with God.

This was in the year 1846.

The letter was read in many homes and made a deep impression. Anne Marie wrote and asked Ole to come home soon. "Take us by the hand and lead us into the road you have found," she said.

Ole went home. And what he told was even more stirring than the words he wrote. The testimony was used in the conversion of six people on the day after his return. Results spread.

In 1850 Ole returned to the United States with his bride. Three years later he returned to Norway as the first minister for the Methodist Church. In his letter of presentation from Methodist Bishop Waugh, these words were written: "Thou shalt raise up a people for God."

On Sept. 11, 1856, the first Methodist congregation was founded in Norway at Sarpsborg—where the jubilee celebration was held this fall.

The Methodist Church in Norway today has 60 congregations, with a membership of 8,433 and a "Methodist population" of 25,000. The church has 82 missionaries on several fields in Africa and Asia.

It started with a testimony! —T. B.

Digest . . .

► Poland's largest Lutheran Church, Holy Trinity in Warsaw, is being returned to the control of church authorities by the Polish Communist government . . . The government is now paying the salaries of the Orthodox clergy in Greece . . . Dr. Theodore F. Adams, president of the Baptist World Alliance who has completed a 32,000-mile tour of 15 countries, said he was impressed with the "vitality of Baptist life and work in all these countries even in the face of persecution and trouble."

► Withdrawal of government subsidies from more than 600 Roman Catholic schools in France was attacked by Bishop Antoine Marie Cazaux as an action "depriving Christian parents of the exercise of their rights." Schools failed to meet teacher qualification requirements, according to government . . . .

► Switzerland reports unusual results in two big evangelistic campaigns, one in Zurich and another in Geneva . . . An estimated 2,000 lay preachers are reported active in Norway. A revival swept Jaeren district, the "granary" of Norway, this summer when lay preacher and missionary to China preached Christ. Farther north, at Karmoy, "the island of the saints," observers told about a revival of many months, with a pilot and preacher serving as co-laborers.

Key quotes:

► "It is only the certainty that Jesus is Lord that makes confidence possible in a world like this. It is this that puts steel into your nerves and iron in your blood." —Dr. Leslie Cooke, associate general secretary of the World Council of Churches.

► "Your likeliest mission field is the office where you work, the factory or the shop, in places where they are more likely to listen to you than to me."—Rev. J. Frazer McLuskey, chairman of the BBC Youth Department.

THIS IS THE RADIO SCRIPT YOU'VE BEEN LOOKING FOR

Religious News Reporter

You'll like this live, interesting 15-minute weekly religious news script, expertly edited for radio by Religious News Service.
Based upon RNS' extensive daily news reports, this objective script is a careful selection of the week's top religious developments.
Now being successfully sponsored by more than 200 church councils, ministerial associations, local churches and church-related bodies, who are finding it a valuable aid in furthering their objectives.

Write for sample scripts and rates

RELIGIOUS NEWS SERVICE
43 West 57th St. New York 19, N.Y.

FOLDING CHAIRS
In Steel or Wood
FOLDING TABLES
WRITE FOR CATALOG AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 282, SCRANTON 2, PA.

MULTIPLY YOUR MINISTRY

Promote your church through a vital, aggressive publicity program that involves only a small investment of time and money.

Yes, YOU can more effectively reach your neighborhood and your congregation through direct mail, newspapers, radio, sound strip films, house organs and magazines.

Let CWI's practical, enjoyable "Christian Publicity Writing" course show you how. Ten fascinating lessons.

Write *today* for full free information. No obligation.

CHRISTIAN WRITERS INSTITUTE
434 South Wabash Avenue—Dept. CT-106
Chicago 5, Illinois

Chart for the New Age

The National Sunday School Convention received some straight talk from its president, Dr. Harold W. Erickson, at Moody Memorial Church, Chicago, on October 10. It went like this:

"*The new age* is characterized by a new menace, world communism; a new weapon, the atomic bomb; a new source of power, nuclear fission; and a new nationalism among nations. Unless the Word of God gets a new hold on the hearts of men, this new age with all its potentialities may end in a holocaust of indescribable destruction.

"Our civilization suffers from biblical illiteracy. The Bible must become the chart and compass of the new age.

"*The Sunday School* is the logical instrument for the sowing of the Word of God in the hearts of childhood, youth and manhood. We must use every legitimate means to put the Bible back into use as the supreme textbook of the Sunday School. Only biblical study can produce a biblical faith. America desperately needs a generation of men and women whose spiritual experience, philosophy of life and moral principles are firmly grounded in the Word of God."

Digest . . .

► The American Civil Liberties Union objects to such questions in 1960 U.S. Census as "Do you believe in God?" and "Do you regularly attend church or synagogue?" . . . Conversions numbered 900 during eight days of Pan-American Congress of Evangelism held in Caracas. In follow-up work, 700 more made decisions . . . Theme for the 1956 Worldwide Bible Reading observance from Thanksgiving to Christmas will be "The Bible Speaks Today."

► Church membership in United States reached record 100,162,529 in 1955—gain of 2,679,918 over previous year . . . Adlai Stevenson took time out from campaigning to attend Unitarian All Souls Church in Washington, D.C. . . . Evangelical and Reformed Church delegates unanimously approved proposed merger with Congregational Christian churches.

► "New pattern of holiness" for ordinary Christian men and women urged by Dr. Franklin Clark Fry, president of United Lutheran Church in America . . . First Baptist Church of Dallas, Texas, adopts 1957 budget of $705,000, with more than half going to missions . . . United Church of Canada cites need of at least 1,000 more churches to keep pace with soaring population.

► Bill authorizing commercial airlines to grant reduced fares to clergy on "space available" basis signed into law by President Eisenhower . . . Establishment of 1,000 new churches annually for next three years adopted as goal by Southern Baptist Home Missions Board . . . Dr. Arno Q. Weniger, California, elected president of Conservative Baptist Association.

► New York Evening School of the Bible established in Manhattan under sponsorship of 65 evangelical churches and organizations . . . "Christ for Blind Week" slated Nov. 18-25 in effort to aid 20 million sightless persons . . . Mrs. Glenn G. Hays, president of National Woman's Christian Temperance Union, charges government has quit publishing statistics on sale and consumption of alcoholic beverages for fear of public reaction.

► Remarks on evangelism by the Right Rev. F. H. Wilkinson, Anglican Bishop of Toronto, Canada, at Canadian rally attended by 12,000: "It is the command of God as written in the Bible; it is the word to all the churches, and it is the universal cry of the people." . . . James Hunter of Toronto proclaimed "Author of the Quarter Century" by Zondervan Publishing House. Best sellers include *Thine Is the Kingdom* and *The Mystery of Mar Saba.*

you'll never know the HEARTACHES

At the Pierce Baby Home in Taejon, Korea, a little orphan carries an orphan baby on her back as she plays during the day.

Behind each little face in the 106 World Vision Orphanages is a story so sad it could never adequately be told — fathers, mothers, brothers, sisters violently destroyed by murder, bombing, disease, exposure, starvation.

At home in America one could not believe there could be so many orphans, so much abject poverty, so many who are the sole remnant of their family.

Hear BOB PIERCE Each Sunday

WCAO	Baltimore, Md.	8:30 a.m.
WLS	Chicago, Ill.	5:00 p.m.
WHK	Cleveland, O.	3:00 p.m.
WHB	Kansas City, Mo.	8:30 a.m.
WABC	New York, N.Y.	9:00 a.m.
WRCV	Philadelphia, Pa.	9:00 a.m.
WRNL	Richmond, Va.	8:30 a.m.
KGO	San Francisco, Cal.	4:00 p.m.
KVI	Seattle, Wash.	9:30 p.m.
WILK	Wilkes-Barre, Pa.	9:00 a.m.

Other stations to be added as God enables. Write for current schedule.

WORLD VISION SCOREBOARD

- Orphans supported — 7,759
- Orphanages — 106
- War Widows Supported — 75 (plus their 150 children)

Other World Vision projects: Pastors' conferences, relief, medical evangelism, leper colonies, Bible clubs, support of native workers, training of seminary students.

You are invited to share with your prayers and gifts in this gigantic program of mercy.

Clip and Mail this form **TODAY!**

WORLD VISION, INC.
Dr. Frank C. Phillips, Exec. Secy.
P.O. Box 151 B 10
Portland 7, Oregon
I desire to sponsor_____orphans at $10.00 per month.
Name_____
Address_____
City_____Zone____
State_____

New Broad Coverage for

NON-DRINKING DRIVERS!

PREFERRED RISK'S NEW PLUS POLICY

GIVES TO ALL PREFERRED RISK POLICYHOLDERS:	DOES YOUR PRESENT POLICY PROVIDE THIS?
(1) New "family automobile policy" protection	Yes ☐ No ☐
(2) Insurance with other non-drinkers only	Yes ☐ No ☐
(3) Low starting rates—with possible additional savings up to 25% on Preferred Risk's Merit Reduction Plan	Yes ☐ No ☐
PLUS—	
Plus (1) Payment for Personal Effects stolen from car—up to $100	Yes ☐ No ☐
Plus (2) Waiver of Attorney's Fees and court costs for suit to recover for damages to your car	Yes ☐ No ☐
Plus (3) Payment of Emergency Transportation Expense up to $25	Yes ☐ No ☐
Plus (4) Payment of Emergency Road Service charges up to $25	Yes ☐ No ☐
Plus (5) Payment of Emergency Road Service charges while driving other cars	Yes ☐ No ☐
Plus (6) Collision coverage on Temporary Substitute Automobile	Yes ☐ No ☐
Plus (7) Full Limits Death Benefit (up to $2,000 per person) under Medical Payments Coverage on insured and/or spouse	Yes ☐ No ☐
Plus (8) Waiver of depreciation on new car	Yes ☐ No ☐
Plus (9) Waiver of Deductible when collision is with another Preferred Risk policyholder. (Not applicable in Illinois)	Yes ☐ No ☐
Plus (10) Waiver of Notice of Mortgage	Yes ☐ No ☐
Plus (11) Waiver of Right to Repair	Yes ☐ No ☐
Plus (12) Payment of premium for Bail Bonds up to $5,000	Yes ☐ No ☐

SOMETHING MISSING?

MAIL THIS COUPON NOW (No Obligation)

PREFERRED RISK

MUTUAL INSURANCE CO.

"America's First Total Abstainers Automobile Insurance Company"

6000 GRAND AVENUE
DES MOINES 12, IOWA

FOR INFORMATION WITHOUT OBLIGATION — **ACT NOW — USE THIS COUPON**

Name _____ CT106

Address _____

City _____ State _____

MY AUTO INSURANCE EXPIRES: Month _____ Day _____ Year _____

Occupation _____ No. of Cars in Household _____

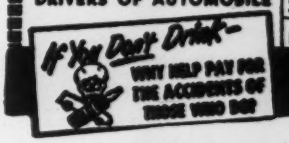
Make of Car _____ Year _____ No. of Cylinders _____

Body Type and Model (Series) _____

Use of Car: ☐ Pleasure — ☐ Business — ☐ To and From Work _____ Miles One Way

Circle Owner of This Car and Give requested information about all DRIVERS OF AUTOMOBILE

	MYSELF	PRINCIPAL DRIVER	ALL OTHER DRIVERS 1.	2.	3.
Age?					
Sex?					
Married?					



PREFERRED RISK MUTUAL INSURANCE COMPANY

6000 Grand Ave., Des Moines 12, Iowa

America's First Total Abstainer's Automobile Insurance Co.

TO THE FAR CORNERS
by GEORGE BURNHAM
Including Excerpts from Billy Graham's Diary

The story of Billy Graham's 35,000-mile trip through the Far East—of the multitudes who heard him and the 40,000 decisions for Christ. With Billy Graham you will meet Asia's leaders and her millions. Author also of *Billy Graham: A Mission Accomplished* on the European crusades, George Burnham here alerts Christians to the challenge of Asia. $2.00

THE BOOKS AND THE PARCHMENTS
F. F. BRUCE

History of the Bible's text, and of how the Books were gathered into an authoritative canon. Considering latest research, this book covers the Bible's languages, scripts, chief manuscripts, original text, and ancient versions. $3.50

LOVERS ALWAYS
A Wedding Souvenir
F. B. MEYER

This attractively bound, gift-boxed book includes a finely engraved wedding certificate and nearly 100 pages of sound marriage advice. A new edition, suitable for presentation by relatives, friends, or the officiating minister. $1.25

TITLES OF THE TRIUNE GOD
HERBERT F. STEVENSON

A fascinating study of the names and titles by which God has made Himself known to men throughout the ages, as recorded in the Scriptures—and how they reveal His Person and character and His purposes toward mankind. $2.50

FHR *At your bookstore*
FLEMING H. REVELL COMPANY, Publishers

Books in Review

UNCONSCIOUS MIND

Christian Life and the Unconscious, by Ernest White. Harper, New York, 1955. $3.00.

Writings in the field of psychiatry, especially as that field relates to man's religious life, must meet two main requirements for the Christian. Such writings must reveal true understanding of scriptural doctrine and must indicate competence and insight into scientific psychology and psychiatry. This book of 190 pages meets both of those requirements to a high degree. Furthermore, these two highly commendable features of the book come together in many satisfying observations on the deeper spiritual issues of life and in much counsel that is biblically oriented and psychologically sound.

The author, a practicing physician with a deep interest in psychiatry developed since 1936, has worked in association with Leslie Weatherhead at the City Temple Clinic in London. He describes and uses accurately concepts like the unconscious, ego, id, super-ego, the collective unconscious, archetypes, etc. He can speak of Freud and Freudian teachings without becoming involved in the frothy pansexualism that the popular mind understands as the teaching of the man from Vienna. He understands the dynamic motivation of behavior, and realizes that such motivation to action belongs ". . . rather to instinct and emotion than to intellect" (pp. 19 f.).

White's main concern is with the Unconscious mind, that large hidden area of the personality that affects all of human life so profoundly. The author identifies the biblical term "heart" with modern psychology's "mind" in both its conscious and unconscious aspect. He stresses the "unity of the mind" and rejects any notion of the personality in terms of sealed off separate compartments.

It is at this point that stress is laid on the biblical emphasis that salvation is of the whole man and is not just a surface change. And this emphasis can be seen in its proper light when an important doctrinal distinction is observed, namely, that between the new birth and conversion. Keeping his eye on his main concern, the Unconscious, Dr. White describes the new birth as ". . . an unconscious process, apart from the will of man, wrought in the spiritual depths of the personality by the Spirit of God" (p. 30). Conversion is a conscious process involving the will of man. True conversion is an outgrowth of the new birth.

In harmony with the central theme of the book, helpful chapters are presented on baptism, Christ in the heart, sanctification, God's guidance into truth, guidance in daily life, prayer, sin and guilt, and spiritual conflict. In the final chapter, "The Concept of God," the importance for personal well-being of one's conception of God is properly signalized.

An illustration of the author's excellent counsel appears in these principles for guidance: a. knowledge of God's will comes by daily dedication to him; b. we must not expect some special revelation from God; c. God's guidance is not always to be looked for in success in achieving the goal sought. Another illustration is found in the thoroughly sound observation that the Christian must not expect his life to be without conflict, an unrealistic impression sometimes conveyed ". . . in evangelical ministry" (p. 161).

The reviewer wishes to place a question mark here and there in this largely excellent book. The author's difficulty with God's demand for perfection because it ". . . is surely a hopeless quest for anyone in the world," suggests a failure to understand the meaning of salvation by grace alone (pp. 100 ff.). It is doubtful that we are to understand prayer in Christ's name in the sense conveyed thus: "Name stands for character, and in so far as we conform to His character, our prayers will find acceptance" (p. 144). In his discussion on baptism the psychologist seems to have carried away the theologian. The discussion seems forced as the author looks for the significance of baptism in the symbolical meaning of water in the unconscious and in myths, ". . . the crystallized dreams of the racial unconscious" (pp. 71ff.).

EDWARD HEEREMA

THEOLOGICAL GIANTS

Calvin and Augustine, by Benjamin Breckinridge Warfield, Presbyterian and Reformed, Philadelphia. $4.95.

In 1931, the Oxford Press published two volumes of articles by B. B. Warfield, one a collection on Calvin and Calvinism, the other on Tertullion and Augustine. The present volume has been issued to make available the most notable of those

articles on Calvin and Augustine, most of which are familiar to students of Warfield.

J. Marcellus Kik describes the book when he says, in his foreword:

> To properly evaluate the work of Calvin and Augustine requires unusual gifts. These are found in Benjamin Breckinridge Warfield. . . . Because of his lucid and stately style of writing, his penetrating gift of analysis, his knowledge of the works of Calvin and Augustine, and his firm grasp of Reformed theology, there was no one better qualified to estimate and express the unique place of Calvin and Augustine in the history of the Christian Church.

In this volume we have Warfield speaking his mind appreciatively and critically on the work of those earlier theological giants, particularly in the areas of religious authority and knowledge. There is also a concise biographical article on each, and the article, "Calvinism," which appears in the Schaff-Herzog encyclopedia, and which is probably the best general statement on the subject in print.

Warfield's genius lies in the concise but comprehensive way he manages to bring every possible aspect of any given problem into an article presumably dedicated to a treatment of the views of someone else. These articles are not simply what Warfield thought Calvin or Augustine were saying at this or that point—they are masterful treatises upon the basic issues at hand which include the background against which those earlier theologians wrote as well as a critical treatment of the major existing interpretations of their work. Thus the article, "Augustine's Doctrine of Knowledge," for instance, becomes a major dissertation on Christian epistemology in which the later interpretations of Augustine are also weighed and evaluated; and "Calvin's Knowledge of God" becomes a major treatment of the general problem of Revelation, especially as it has been met by theologians of succeeding generations who considered themselves Calvinists.

Throughout the articles Warfield's own views stand out prominently. And the collection is probably most important as an outline of the Princeton theologian's views and thus as a portrait of early 20th Century Calvinism. The current revival of interest in the Reformation and especially in John Calvin will produce constructive results only as those who seek to recapture the spirit of the Reformation become fully aware of the ways in which later Calvinism sought, however unconsciously, to improve upon the Reformer. Warfield's writings are among the best for

IMPORTANT OXFORD BOOKS FOR FALL

ARNOLD TOYNBEE

An Historian's Approach to Religion

The long-awaited summing-up of the conclusions to which three decades of research have led this famous historian. "Of all his books, this has the most urgency, the most immediate appeal."—W. G. ROGERS, Associated Press.

The Church in Soviet Russia

By MATTHEW SPINKA. This analysis of the relationship between Church and State since the Russian Revolution reveals a "strange alliance" of the two. In order to survive, says this expert, the Church capitulated. This has led to a relationship differing little from that existing under the Tsars. A stimulating and informative book. $3.25

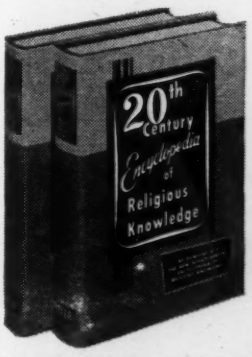
ARTHUR HOLLY COMPTON

Atomic Quest: *A Personal Narrative*

An inside view of history in the making and the men who helped to make it—the whole story of how atomic fission became a reality, the peacetime uses of atomic energy and the political significance of atomic weapons. "An excellent picture of the development of the use of atomic energy . . . the best and truest account I have seen."—LESLIE R. GROVES, *Lieutenant General, U.S. Army* (Retired) $5.00

At all bookstores

OXFORD UNIVERSITY PRESS, Inc. 114 Fifth Ave., N.Y. 11



Twentieth Century Encyclopedia of Religious Knowledge

Lefferts A. Loetscher, Editor-in-Chief

An extension of THE NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE

2 VOLUMES 1205 DOUBLE COLUMN PAGES

"These are the measured heart-beats of the 20th Century religious world. . . . This neatly handled research project is going to be much used for many years to come."

LLOYD KALLAND, Christian Life magazine

Twentieth Century Encyclopedia of Religious Knowledge
2 Volumes, $15.00

New Schaff-Herzog Encyclopedia of Religious Knowledge
13 Volumes, $65.00
Complete set, 15 Volumes, $78.50

At your bookstore, or
BAKER BOOK HOUSE
Grand Rapids 6, Michigan

DIETZ Supplies Give Joy at Christmas!

CHRISTMAS SCENERY BACKGROUNDS—Beautiful indoors or out. 2 scenes: THE NATIVITY or TOWN OF BETHLEHEM. 2 sizes: 19½ ft. wide x 7 ft. high..each $9.75; 9¾ ft. wide x 3½ ft. high—each $5.95. Specify scene and size wanted. (Shipping costs extra)

1957 CALENDARS—12 Famous paintings, daily Scripture Texts; ea. 40c; 12 for $4.00

"HIS BIRTHDAY" TREE-TOP STAR—measures 7¼ in. Full color transparencies of Sallman's famous paintings. "Head of Christ" or "Madonna and Child". Bulb can be attached to illuminate picture. Individually boxed. (State design desired).....each $1.89

RED STOCKING COLLECTOR—holds 10 dimes..Doz. 80c; 100 for $5.75

GREETING CARDS—New De Luxe "Sunshine" Christmas Assortments. 21 Folders, Bible Verses with envelopes..Box $1.00; 20 Folders, Parchment, Silhouette designs, appropriate sentiments and texts..Box $1.00; 18 Pine Scented Folders, Christmas Tree Design with texts, tall cards..Box $1.25; 16 Folders, Sallman's "Head of Christ", beautiful sentiments..Box $1.25

"HIS BIRTHDAY" TREE-TOP STAR

GIFTS AND SOUVENIRS

PSALM 100 FOR CHILDREN — Excellent Gift Book; songs illustrate stories. Large size....$1.00

CHRISTMAS CRIB—lifelike figures printed in colors forming scene 27" x 7½". Substantial. Each..$1.00

CHRISTMAS BUTTON — "Joy to the World"—Pin attachment. Doz. 25c; 100 for.....$2.00

CHRISTMAS BANGLE—"Christ the Saviour is Born"; printed in Christmas colors. Doz. 15c; 100 for $1.00

FOLDING CRIB No. 0495—Lovely 10½" crib in colors. Ideal gift for Children.....Each 10c

"CHRISTMAS JOY"—Gift Booklet beautifully illustrated in colors; poems, etc. Each.....20c

CHRISTMAS CANDY BOXES — Half-Pound size, three designs — Manger, Church and Shepherds. Shipped flat..Doz. 30c; 100 for $2.15. (Actual shipping costs charged extra)

CHRISTMAS ANNUAL — of literature and art; poetry, legends, carols. Beautifully illustrated. Large size book.....$1.25

3-BELL YULE LOG

3-BELL YULE LOG DECORATION—Bells, Pine Cones, Holly, mounted on Birch Log. Suction cup attachment. Gift boxed. Each....$1.00

FOR PASTORS & TEACHERS

PELOUBET'S NOTES on Int. Lessons, 1957...$2.75

HIGLEY'S COMMENTARY on Int. Lessons $2.25

MINISTER'S MANUAL 1957 Sermon outlines $3.00

POINTS FOR EMPHASIS 1957 Int. Lesson Helps 75c

RECITATION BOOKS-Program Helps

STANDARD CHRISTMAS PROGRAM BOOK No. 15 — new material, graded recitations for all departments.....40c

CHRISTMAS SUGGESTION BOOK No. 30—Helps & Recitations for Primary, Junior & Intermediate groups.....40c

CHRISTMAS TREASURY No. 67—Recitations, drills, short plays, pageants..40c

CHRISTMAS HELPER No. 56—New Ideal Handbook for Program Committee...40c

CHRISTMAS PROGRAM BUILDER No. 9 New program material for all ages...35c

PRIMARY CHRISTMAS BOOK—Recitations, Playlets, Drills, etc. 75c

CAROL PROGRAM with Optional Film Strip—"Come and Adore Him". Program Book, each 40c; Filmstrip, each..$5.00

WILLIAM H. DIETZ, INC.

10 South Wabash Avenue Dept. 90 Chicago 3, Illinois

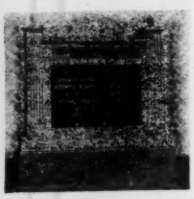
New Big Catalog FREE
Ask For It Today!
Add 15c postage on orders under $3 and 5c for each additional $1

AUTHORS: TALENT GOING TO WASTE? If you are the talented author of an unpublished manuscript, let us help gain the recognition you deserve. We will publish your BOOK—we will edit, design, print, promote, advertise and *sell* it! Good royalties.
WRITE FOR FREE COPY OF *HOW TO PUBLISH YOUR BOOK*
COMET PRESS BOOKS, Dept.CR 10200 Verick St., N. Y. 14

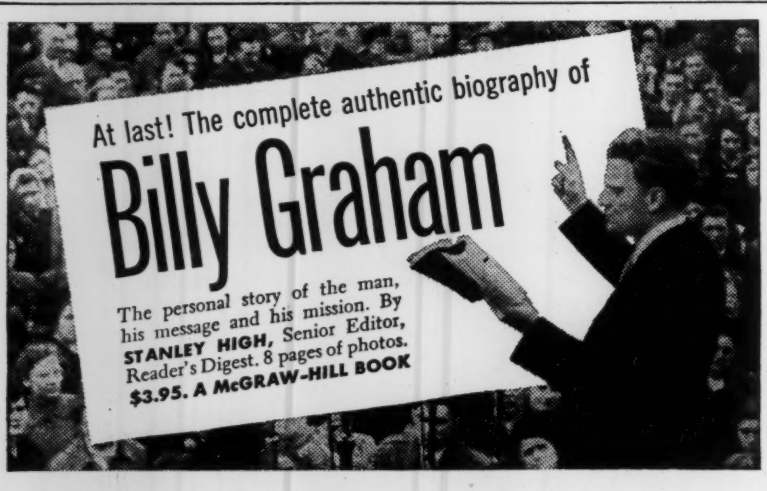
HEATH'S FLANNEL SCENES
ARE HAND-PAINTED IN DEEP, RICH OIL COLORS
SPECIAL SCENES BY REQUEST
SIMPLE - BEAUTIFUL - PRACTICAL
REASONABLY PRICED
ALL SCENES PAINTED BY FRED L. HEATH, SOMERS, CONN.

'EXTRA MONEY

FOR YOU OR YOUR GROUP, with our *popular lines!* Scripture Text Christmas and Everyday Cards, Stationery, Calendars, Bibles, Novelties. Lovely Gifts. Quick, easy sales—*good profit!* Hundreds of satisfied customers! Wholesale Price List FREE. WRITE TODAY! (U. S. A. only.)
"Friendly Christian Service since 1927"
C. W. BOYER CO., Dept. CT, Dayton 5, Ohio



ILLUMINATED CHURCH SIGNS
BEAUTIFUL
PERMANENT
LOW COST
(Send for Catalog)
THE WINONA CHURCH SIGN CO.
Winona Lake, Indiana


At last! The complete authentic biography of
Billy Graham
The personal story of the man, his message and his mission. By STANLEY HIGH, Senior Editor, Reader's Digest. 8 pages of photos.
$3.95. A McGRAW-HILL BOOK

research in this connection and this book may well be the best brief collection of Warfield's writings in the area of religious authority and knowledge

G. AIKEN TAYLOR

MASSIVE SCHOLARSHIP

The Epistle of St. James, by Joseph Mayor. Zondervan, Grand Rapids, 1954, reprinted from the third revised edition (1913). $6.95.

This commentary on the book of James, first issued in 1892, belongs to the "Reprint Classic" series of the House of Zondervan. The precious ore of the epistle is small in size (they are one hundred and eight verses) but the assayer requires approximately six hundred pages to report his findings. It may be taken as some measure of the author's thoroughness that almost three hundred pages are devoted to introductory explorations of one kind or another.

Assiduous research leads Mayor to the conclusion that the "James" who wrote the epistle was indeed "the brother of our Lord." The disputed question of date is examined patiently and, with a wealth of evidential detail, the late "daters" such as Harnack and the "pre-Christian" speculators such as Spitta are alike refuted. Mayor concluded that the letter was written near the end of the fifth decade of the first century. This judgment finds a contemporary echo in J. B. Phillips who, in *Letters to Young Churches,* says that James was written "possibly early, about A.D. 50, making it the earliest letter of the New Testament."

From this conclusion with respect to the timing of the epistle it obviously follows that Mayor rejects the anti-Pauline bias that some scholars have attributed to James. He argues in fact that James, so far from reacting unfavorably to Paul's allegedly extreme stress on "salvation by faith," has influenced Paul, particularly in certain sections of the Epistle to the Romans.

In the structuring of the book Mayor commits himself to such diverse considerations as (1) the relation of James to the other books of the New Testament and to the non-canonical writings, (2) the grammar and style of James, which are treated with astounding detail, (3) the question of whether the author wrote in Greek or Aramaic, and (4) an analysis of the various manuscripts and versions which provide a basis for textual criticism.

A section follows in which the text of the epistle appears in Greek and in three Latin versions set in parallel columns. This provides an introduction to the

unusually entertaining and informative

it only happens to preachers

BY KEN ANDERSON

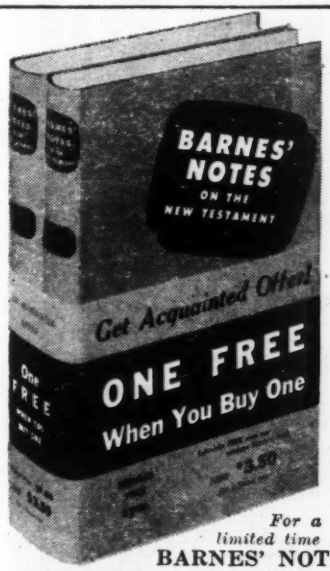
In an unusually entertaining and descriptive way, Ken Anderson presents a whole book full of anecdotes about preachers and their adventures, achieving a fine balance between the serious and the humorous in his choice of narrative. The anecdotes in this book concern many famous preachers of today and yesterday as well as not so well known men in the pastoral and evangelistic fields. Included are stories about:

Billy Graham — T. DeWitt Talmage
Paul Rees — Paul Rood
Dwight L. Moody — Bob Cook
and other men familiar in evangelistic circles.

Cloth . . . $2.50

ZONDERVAN PUBLICATIONS
ORDER FROM YOUR BOOKSELLER

SPECIAL
GET ACQUAINTED
OFFER!



For a limited time
BARNES' NOTES
Two volumes for the Price of One
You Receive LUKE-JOHN as a Gift when You Buy MATTHEW-MARK!
Both — Only $3.50!
(Regularly $7.00)

ORDER NOW — HERE!
Please send ..... sets of Barnes' Notes Get Acquainted Offer, $3.50.
Name .....
Address .....
City .....
State .....
(This offer expires Dec. 31, 1956)
AT ALL BOOKSELLERS
A BAKER BOOK HOUSE PUBLICATION

voluminous exegetical notes which run on for nearly a hundred and fifty pages.

The concluding section consists of Mayor's own paraphrase of the epistle and a commentary on the principal topics which James introduces, such as "Temptation," "Modes of Self-Deception," "Respect of Persons," "The Law of Liberty," "Faith," "Use and Abuse of Speech," "Judging," and "Healing of the Sick by Anointing and Prayer."

The author's paraphrase reflects smoothness, and, in certain passages, a delightful simplicity. On the other hand, a stiltedness is introduced here and there which one finds much less frequently in such a free translation as that of Phillips. For example, in chapter 3, verse 6, Mayor gives us: "In the microcosm of man's nature the tongue represents the unrighteous world." Whereas Phillips gives the reading: "It (the tongue) can poison the whole body, it can make the whole life a blazing hell."

In handling the ruling ideas of James the author is careful to give varying viewpoints a hearing. Where the ultimate meaning is dubious he is usually undogmatic. Only here and there is the dispassionate tone relieved by touches of moving warmth. A fine instance of this more glowing style occurs in connection with the apostle's exhortation to "Confess your faults one to another" (5:16) Mayor exclaims:

> How much easier it would be to put up with hastiness or coldness on the part of a friend, if we knew that he was himself conscious of his faults and trying to amend them! . . . Might it not tend to increase the feeling of Christian fellowship, if those who were exposed to the same difficulties, anxious to conquer the same weaknesses and to practice the same virtues, could break through their isolation and confirm themselves in their good resolutions by the knowledge that they were shared by others.

That's doing right well for a man who, writing half a century ago, knew nothing of psychiatry's jargon of "empathy" and "interpersonal relations!"

All in all, Mayor on James is massive scholarship, minutely competent and humbly dedicated. PAUL REES

WITTENBERG HERITAGE

Reformation Writings of Martin Luther, translated by Bertram Lee Woolf. Philosophical Library, New York, 1956. $7.50.

This is the second volume of the *Reformation Writings of Martin Luther* and is very aptly characterized by the subordinate title "The Spirit of the Protestant Reformation." We recommend this

The Benjamin B. Warfield Collections

These collections include the outstanding writings of Benjamin B. Warfield, recognized not only as the leading Reformed theologian during his lifetime but more and more as one of the greatest theologians of all time. It is significant that the writings of Dr. Warfield are in even greater demand today than they were at the time of his death.

- **THE INSPIRATION AND AUTHORITY OF THE BIBLE** with an extensive introduction by Cornelius Van Til. 442 pages. $4.50. "The ablest defense of the conservative view of the inspiration and authority of the Holy Scripture that has appeared in the English language" — *Inter-Varsity Magazine* (London).
- **THE PERSON AND WORK OF CHRIST.** 575 pages, $4.95. "This is a wholesome book, written with clarity and without venom, and it deserves a high place in contemporary theological literature"—*Review and Expositor* (William A. Mueller).
- **BIBLICAL AND THEOLOGICAL STUDIES** with a biographical-theological sketch of the author by Samuel G. Craig. 580 pages. $4.95. "It is difficult to restrain one's admiring enthusiasm at the contemplation of this handsome volume, so full of the pure gold of sound Biblical exposition"—*The Evangelical Quarterly* (London).
- **CALVIN AND AUGUSTINE** with a preface by J. Marcellus Kik. Published May 1956. 507 pages. $4.95. "The theological reconstruction in which Protestant churches are engaged needs the accomplished discussions of this old master in the field of Christian truth."—*Watchman-Examiner.*

Presbyterian & Reformed Publishing Co.
Order Dept., Box 185
Nutley, New Jersey

Check or M.O. enclosed for *Inspiration and Authority* ( ), *Person and Work* ( ), *Biblical and Theological* ( ), *Calvin and Augustine* ( ).
Send complete catalogue of books in exposition and defense of Biblical Christianity ( ). I am interested in your plan for church agents and organizations ( ).

Name _____
Address _____
City _____ Zone ___ State ___

BILLY GRAHAM'S

Newest Book!

THE 7 DEADLY SINS

Dr. Graham says, "During the last few years we have been putting a mild label on sin. We have called it 'error,' 'negative action,' and 'inherent fault,' but it is high time that we put a 'poison' label back on the bottle and not be afraid to be as plain as the Bible is about the tragic consequences of sin." Dr. Graham strikingly reveals the Scriptural secrets of victory over the common sins.

128 pages $2.00

A ZONDERVAN Publication

Order from Your Favorite Book Seller

SHEA'S ALBUM OF SACRED SONGS

16 favorites of "Bev" Shea. For voice, piano, guitar, ukulele. Sheet music size • $1.00 a copy

Lillenas PUBLISHING CO. Kansas City 41, Mo.

5,000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books, handsome Scripture mottoes, Scripture calendars, greeting cards. Good commission. Send for free catalog and price list.

GEORGE W. NOBLE, THE CHRISTIAN CO.
Dept. 50, Pontiac Bldg. Chicago 5, Ill.

GET **FREE** COPY

ALCOHOL EDUCATION for CHURCH and SCHOOL

FACTS AND FEATURES—Brand new catalog of books, booklets, leaflets, flannel-graphs, films and filmstrips for leaders, libraries, children and youth. Valued index of available material. Write TODAY!

NATIONAL WCTU
Dept. CTC Evanston, Illinois

PEWS, PULPIT & CHANCEL FURNITURE

✓ WRITE FOR *Free* CATALOG AND LOW DIRECT PRICES

J.P. REDINGTON & CO.

DEPT. 222, SCRANTON 2, PA.

fine volume, excellently translated into English by a master student of Luther, who is equally at home in Latin and German, the two languages Luther used to spread the Gospel orally and in writing. Eight distinctive subjects are treated in this book: "Fourteen Comforts for the Weary and Heavy Laden;" "Why the Books of the Pope and His Followers Were Burned;" "Three Sermons Preached After the Summons to Worms;" "A Word to Penitents About the Forbidden Books;" "Luther at Worms;" "The Magnificat Translated and Expounded;" "Selected Biblical Prefaces;" "The Lord's Supper and Order of Service." These major topics are supplemented and explained by "Introductions" and "Notes" which are designed to help the reader in understanding Luther. The reader will, no doubt, be interested above all in the dramatic events centered about Luther's famous confession at Worms, but from a pastoral point of view the "Comforts for the Weary and Heavy Laden" and Luther's excellent "Prefaces" are challenges to pastors as well as laymen to cherish the rich evangelical and Biblical treasures which the great Wittenberg Reformer has left as a precious heritage to evangelical Christendom. In every way, here is a book which should find many students. The translation from the Weimar edition is so ably done that only in rare cases the student is reminded that he is dealing with a version and not with the original. Both the translator and the publishers are to be congratulated on this intriguing and instructive book.

JOHN THEODORE MUELLER

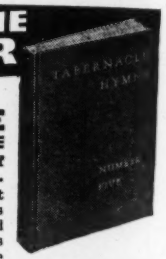
A LIVING BOOK

The Book of Life (eight volumes), by Newton M. Hall and Irving F. Wood. Rudin, Chicago. Twenty-third edition, 1954.

"In the ordinary printed Bible," points out the introduction to this eight volume series, "the background is missing. The personality of the speaker, the country of the speaker, the hills of Galilee, the streets of Jerusalem, the great nations which imperilled the life of the Hebrew people. . . these are missing."

To remedy this lack, to bring the "Book of Life" *to* life for the average reader, this eight volume series reproduces over 900 pictures, including many of the world's greatest religious art masterpieces; adds introductory and explanatory notes, including illustrated mention of archaeological evidence supporting the claims of Scripture; and brings in related hymns and poems. Volume three, for example, contains selections from the writ-

The BUY OF THE YEAR



SEE **FREE** SAMPLE

WRITE today and get your copy of **TABERNACLE HYMNS NUMBER FIVE.** See this balanced best of soul winning evangelical numbers and traditional hymns of power and popularity. 55 more musical numbers than any other of the Tabernacle series. Surprisingly low cost. Give church and denomination and your official position. No obligation. Write NOW.

TABERNACLE PUBLISHING COMPANY
354-P6 North Waller Ave., Chicago 44, Illinois

TO AUTHORS seeking a publisher

Send for our free illustrated booklet titled **To the Author in Search of a Publisher.** It tells how we can publish, promote and distribute your book, as we have done for hundreds of other writers. All subjects considered. New authors welcomed. Write today for Booklet C7. It's free.

VANTAGE PRESS, INC., 120 W. 31 ST., N. Y. 1.
In Calif.: 6253 Hollywood Blvd., Hollywood 28

Most Complete
BULLETIN SERVICE
for Bible-believing Churches

- Every Sunday Folders
- Imprint Service
- Mimeograph and Spirit Duplicator Stock
- Personalized Bulletins—An Unusual Offer

Write today for samples

Cathedral Folders
Box 106—Brainerd, Minnesota

DO YOU MAKE THESE MISTAKES IN ENGLISH?

MANY PERSONS say "between you and I" instead of "between you and me"—or use "who" for "whom". Every time you speak or write you show what you are. Mistakes in English reveal lack of education, refinement. Real command of English will help you reach any goal.

Sherwin Cody

Only 15 minutes a day with Sherwin Cody's famous invention—and you can actually SEE your English improve. It teaches by HABIT—makes it easier to do the right way. Wonderful self-correcting lessons. Lack of language power may be costing you thousands of dollars every year. **FREE BOOK.** See what Mr. Cody's method can do for you; it costs nothing to find out. Write now for free book, "How You Can Master Good English in 15 Minutes a Day." **Sherwin Cody Course in English, 24210 Central Drive, Port Washington, N. Y.**

ROBES

Catalog and fine selections of sample materials on request. Fair Prices. Mention whether for Pulpit or Choir.

De Moulin Bros. & Co.
1166 South 4th St., Greenville, Ill.

FOLKWAYS RECORDS

World's leading producer of AUTHENTIC folk music on RECORDS, including THE ETHNIC FOLKWAYS LIBRARY which contains an unusual selection of the music of over 200 peoples, recorded on location by native orchestras and vocal groups, each Long Play Record is accompanied by extensive notes by famous collectors and recognized authorities.

And the famous SONGS TO GROW ON series for children. ANTHOLOGY OF JAZZ and AMERICAN FOLK MUSIC, INTERNATIONAL, SCIENCE and LITERATURE series.

Most of the issues are original recordings on HIGH FIDELITY — 40-18,000 cycles. ALL FOLKWAYS RECORDS are guaranteed for quality of reproduction and content.

For complete catalog write to:
FOLKWAYS RECORDS & SERVICE CORP.
117 West 46th St., New York 36, N. Y.

20th EDITION
Halley's Bible Handbook
{Formerly known as "Pocket Bible Handbook"}
Book OF a Lifetime . . . For a Lifetime
Loved alike by . . . Young and Old
Widely Used in Colleges and Seminaries
Highly Commended by leading Magazines
Specially Useful for S S Teachers
It is an Abbreviated Bible Commentary, with Notes on Books of the Bible, their Historical, Geographical and Chronological Backgrounds, with 75 Illustrative Maps:
Amazing Archaeological Discoveries, Confirming or Illustrating Bible History, with 78 Authentic Photographic Reproductions:
Related Historical Data from the Annals of Babylon, Egypt, Assyria, Persia, Greece and Rome, touching the Bible Story:
How We Got the Bible, Formation of Old and New Testaments, Apocryphal Books, Manuscripts and Early Christian Writings:
An Epitome of Church History, Connecting Bible Times with Our Own; Early Church Fathers, Persecutions, Rise of the Papacy, the Popes, Luther and the Reformation.
Now Contains "Best Bible Verses". There is nothing published, of its size, that has anything like as much practical Biblical information.
{Further particulars sent on request}
4 x 6½ x 1½ inches
956 Pages Cloth Bound $3.00
Order from your Bookstore or
H. H. HALLEY, Box 774, Chicago 90, Ill.

BOOK MANUSCRIPTS CONSIDERED
by cooperative publisher who offers authors early publication, higher royalty, national distribution, and beautifully designed books. All subjects welcomed. Write, or send your MS directly.
GREENWICH BOOK PUBLISHERS, Inc.
Attn.: Mr. Jessup 489 Fifth Ave., N.Y.C.

FOR WELL-WRITTEN EVANGELICAL BOOKS
dealing with every phase of the Christian life: doctrine, witnessing, intellectual problems, missions, devotional material, Bible study and prayer, ask at your bookstore for books by INTER-VARSITY PRESS, or write for catalog.
INTER-VARSITY PRESS
1519 North Astor Dept. CT Chicago 10

BIBLE WORKBOOK
By Catherine B. Walker, M.A., M.R.E.
Widely used in high school Bible classes.
Suitable as Adult Bible study guide.
Questions, notes, maps, and outlines
Vol. 1—Old Testament Vol. 2—New Testament
BIBLE WORKBOOK DISTRIBUTORS
75c each 420 E. Madison, Wheaton, Illinois

HARD TO FIND BOOKS
• PASTORS • STUDENTS • CHRISTIAN WORKERS
Send us your "WANT LIST"
Ask for free religious and theological book catalog
LIBRARIES PURCHASED
KREGEL'S BOOKSTORE
DEPT. CT GRAND RAPIDS 6, MICH.

ings of Charles Lamb, Henry Wadsworth Longfellow, John Greenleaf Whittier and Lord Byron.

All of this extra-Biblical material is set off by itself and clearly identified, and the typographic arrangement is such as to give the Scriptures themselves the pre-eminent place.

The eight volumes cover Bible Treasures (including, in this volume, a "First Bible Reader"); Bible Heroes, Pioneers; Bible Kings, Captains; Bible Prophets, Statesmen; Bible Poetry; Life of the Master; Paul, Life and Letters; and Bible Educator (including a unique series of "Courses in Bible Reading").

While the volumes are not intended to form an exhaustive commentary on every verse in the Bible, and while their place of greatest value is probably the Christian home, their rich background material would undoubtedly be an asset also to the Sunday School teacher who seeks to do for his class what this set seeks to do for its readers: to make the Book of Life itself glow with new vitality and meaning.

Attractively and uniformly bound, the *Book of Life* merits a place in both home and church library. LARRY WARD

HYMNOLOGY

The Story of Hymns and Tunes, by Brown and Butterworth. Zondervan, Grand Rapids, $3.95.

This book is an authentic and comprehensive work which will find ready acceptance with both ministers and laymen who wish to know more about the origin of hymns and gospel songs. In this compilation one may encounter not only brief stories of hymns and tunes, short biographical sketches of authors and composers, but also a great deal of information concerning church history and the lives of the saints who helped to make it.

Commencing with the song of Moses and Miriam, the trail leads through Greek, Hebrew and Latin hymns; the New Testament Magnificat; Gloria and Benedictions; Germanic, English and Welsh Hymnody; up to and including early and modern day American hymns and tunes.

It makes clear the distinction between philosophical poetry and that of the true hymnic character.

Chapter headings are somewhat different, in that they do not deal with the material either chronologically or geographically, but rather emphasize its type and usage. RUTH NININGER

LINGUAPHONE
MAKES IT EASY TO LISTEN and LEARN to Speak
SPANISH • FRENCH • ITALIAN
GERMAN • RUSSIAN • JAPANESE
MODERN GREEK—any of 34 languages available
for FREE TRIAL AT HOME
With Linguaphone, The World's Standard *Conversational* Method, you bring 8 to 12 of the world's best native language teachers *into your home.*
You listen to fine life-like, conversational recordings for just 20 minutes a day. You hear men and women speak—YOU Understand—You SPEAK. Over a million home-study students. Write today for FREE Book and details of FREE TRIAL. No obligation.
Linguaphone Institute, T-306-106 Rockefeller Plaza, New York 20, N. Y.

People 60 to 80
APPLY FOR OLD LINE LEGAL RESERVE LIFE INSURANCE
If you are under 80, you can still apply for a $1,000 life insurance policy to help take care of final expenses without burdening your family.
You can handle the entire transaction by mail with OLD AMERICAN of KANSAS CITY. No obligation of any kind. No one will call on you!
Write today for free information. Simply mail postcard or letter (giving age) to Old American Ins. Co., 1 W. 9th, Dept. L1016N, Kansas City, Mo.

For Authors Only
Small enough to give your manuscript the most personal attention, yet we are large enough to assure the promotion your book deserves among all denominations, groups, and schools, in this country and abroad.
You are invited to contact us if you have a manuscript, or if you anticipate writing one.
Baker Book House GRAND RAPIDS 6, MICHIGAN

Monroe FOLDING BANQUET TABLES

Direct Prices and Discounts to Churches, Schools, Clubs, Lodges and All Organizations
Manufactured By
WRITE FOR CATALOG
THE Monroe COMPANY
163 CHURCH STREET COLFAX, IOWA

EUTYCHUS and his kin

EPISTOLICS ANONYMOUS

To the Editor:

Can you tell me, please, whether it is proper to launch an ICBM rocket with a bottle of champagne? Having flunked physics, I am somewhat unsure of myself in this atomic age. It would be great fun for an inveterate non-alcoholic to contribute some verbal pop and fizz to the launching of your new magazine, but I don't know whether it would be appropriate.

I'm a little over-awed. Your magazine, you say, is "designed for worldwide impact." Looking at your streamlined brochure and the impressive list of editors and contributors I can well believe it. The jet take-off of your first issue is going to be something to see!

But sir, you need a Pseudonymous Letter Writer, for which position I herewith make application. I can hear you muttering, "The pseudonymous, while not synonymous with the anonymous, is equally pusillanimous . . ." I wish you wouldn't talk that way. Where would American literature be without Mark Twain? Besides, as that great master of pseudonymity, Soren Kierkegaard, has explained, using a pseudonym may show too much courage rather than too little! My nom de plume suggests not a personality but a picture. Easy slumber under sound gospel preaching was fatal for Eutychus. The Christian church of our generation has not been crowded to his precarious perch, but it has been no less perilously asleep in comfortable pews.

The resemblance to Eutychus does not end there. Eutychus prostrate on the pavement is more appropriate than we know as a symbol of Christendom today. To tap sleeping Eutychus on the shoulder, to embrace dead Eutychus in love, faith, and hope is your task.

Believe me, my heart is with you. Evangelical Christianity . . . never were those words more significant than in this time when many who falsely or foolishly claim the noun would assure us, in the name of unity, that the adjective is unnecessary—either meaningless or sectarian.

But if we are to contend for the truth in love, humbling humor is good medicine. When men take a cause seriously enough, there is always great danger that they will take themselves too seriously. If we see ourselves as others see us, we may discover why everyone is laughing!

May your cause prosper, your letters-to-the-editor department flourish, and may I remain (this is a threat and a promise)

your humble scribe,
EUTYCHUS

● So that the Editor will be assured of at least one letter fortnightly, CHRISTIANITY TODAY welcomes Eutychus the volunteer. Except in the case of Eutychus, whose identity is already established (cf. Acts 20:9), communications must be accompanied by the name and address of the writer. The title "Eutychus and His Kin" is employed for letters to the Editor because Eutychus is an apostolic symbol for one made drowsy under the long exhortation of others, or providentially awakened to new opportunities.—ED.

AT THIS TIME OF DAY

To the Editor:

I am venturing to ask whether your heading "The Conflict of the Gospel with Paganism" . . . will regularly appear in the journal? If it does so, presumably in accordance with editorial policy, I respectfully submit that the title is ill-chosen. The science of Comparative Religion itself would, I should have thought, have precluded approaches of that kind, at this time of day, to highly complex religious phenomena.

Prof. G. K. BROWN, Ph.D., D. Litt.
University of Manitoba
Winnipeg, Canada

BLUBBERED MOUTHFUL

To the Editor:

Your propaganda letter is to hand. It reminds me of another blubbered mouthful: "what America needs is a good five cent cigar." A good five cent cigar would do as much good for the politico-economic situation in the U.S. as your proposed . . . CHRISTIANITY TODAY will do for the kingdom of God . . . . The world doesn't need another religious magazine . . . . As I look at the lined-up intellectual power and the display of gifted personalities which you propose to plow into a sterile paper I pray that God may frustrate the plan . . . .
Montevideo, Uruguay H. D. HAMMER

CHRISTIANITY YESTERDAY

To the Editor:

If you have a CHRISTIANITY TODAY that differs from the Christianity of the Apostles of the first century, followed by the Baptism of the Holy Spirit, A.D. 30, I have no use for it.
Eugene, Ore. FRANCES LINCOLN COOK

APPROVAL OF TREND

To the Editor:

Have read your sample of the coming publication CHRISTIANITY TODAY with a great deal of interest and approval of the trend of thought behind the movement . . . .
South Haven, Mich. MANSEL B. GREEN

WINGS OF CHRISTIAN GROWTH

To the Editor:

From 1941 to 1945 I was fighting as millions of others to preserve freedom . . . Over Germany and Tokyo I prayed many times . . . for the safety of myself, my crew and squadron. I came through . . . unharmed, and have always felt there was some real reason and purpose for my returning when so many finer men did not.

I have found that purpose now, . . . since I have now accepted Christ as my Saviour and for the first time have found peace . . . . I realize today . . . that Christ is the only salvation for myself, this nation and the entire world. I continuously pray and read my Bible for continued guidance . . . . Mediums such as CHRISTIANITY TODAY will help us all grow in . . . Christian understanding.

Lt. Col. ROBERT K. MORGAN, USAF (Reserve)
Black Mountain, N.C.

● Colonel Morgan piloted the famous "Memphis Belle" which started the round of land-based bombings of Tokyo. Oddly, the pilot who led the bombing attack on Pearl Harbor, Captain Fuchida, is now also a Christian, active in evangelistic work in Japan.—ED.

CONVENTIONS

(Continued from page 24) Snaith, principal of Wesley College in Leeds, England.

Speaking on "The Authority of the Bible," he said:

"The uniqueness of the Bible is not in the myths and legends . . . not in the early laws, but in its one grand common theme. This theme, backed by the inner witness of the Holy Spirit, constitutes its unfailing authority . . . This common theme is the action through the centuries of God the Savior . . . the work of the Savior God."

World Evangelical Fellowship

PROVIDENCE, R. I.—Fellowship is wonderful, but bolder action is needed to reach a lost world for Christ.

This was the feeling as delegates from 27 countries expedited the World Evangelical Fellowship's transition from a program of fellowship to one of strong action in evangelism, literature and religious freedom.

The movement struck out boldly for a cooperative world program with international leadership in six major world offices. Unusual growth of the organization was noted, with recent applications approved from Vietnam and Indonesia, but it was pointed out that the biggest lag has come in European lands where biblical higher criticism thrives.

By way of achievements, W. E. F. leaders stressed the movement's positive and constructive temper, its emphasis on the spiritual revival of the church and the evangelization of the world, its support of evangelical theological education and literature. The movement supplied the initiative and local organizational nucleus for many of Dr. Billy Graham's strategic rallies abroad. It has carried to distant lands the long-denied evangelistic voices of such men as Dr. Ockenga, Dr. Paul Rees, Dr. Donald Gray Barnhouse, Dr. J. Edwin Orr and others.

Lt. General Sir Arthur Smith of Great Britain was re-elected for a third term as president. Vice presidents are Dr. Rees of the United States, the Rt. Rev. Hugh R. Gough of Great Britain and Dr. A. P. Guruswamy of Ceylon. John Bolten of the United States is interim treasurer. Members of the international executive committee are Dr. Ockenga and Dr. Clyde Taylor of the United States, Calvin Chao of Singapore, J. Bordreuel of France, Dr. John Savage of South America, Dr. Rene Pache of Switzerland, Dr. Everett Cattel of India, the Rev. A. Kurumada of Japan and the Rev. E. A. Lee of Korea. END

EXPOSES THE FALSE TOLERANCE THAT MASKS TYRANNY

P. O. A. U.

Arm of Action in the Church-State Field

Sponsors and defends the free situation in which our churches have prospered.
Educates the public in the importance of religious liberty based on the constitutional principle of Church-State separation.
Opposes clerical domination of our culture.
Corrects violations of Church-State separation by negotiation and litigation.
Publishes Church and State, A Monthly Review.
Provides consultation service on Church-State problems.

☐ Please send free copy of WAKE UP AMERICA!
(Explaining the program of P.O.A.U.)

Name _____

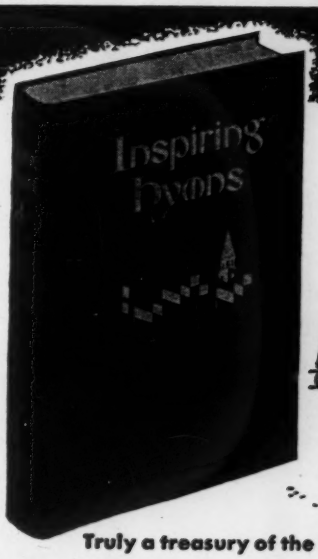
Street _____

City _____ Zone ____ State _____

PROTESTANTS AND OTHER AMERICANS UNITED
FOR SEPARATION OF CHURCH AND STATE
1633 Massachusetts Ave., N. W.
Washington 6, D. C.

Glenn L. Archer, *Executive Director* C. Stanley Lowell, *Associate Director*

"THE BEST CHURCH HYMNAL!"



Inspiring Hymns

•Better Paper and Binding
•Better Printing and Workmanship
•Not Just Another Hymnbook!
Rather, INSPIRING HYMNS is a careful compilation of 527 favorite hymns and Gospel songs.

Truly a treasury of the best loved hymns and Gospel songs of the church!

LEADERS ARE SAYING:

"Best hymnbook today—an epochal volume."
DR. WILBUR M. SMITH
well-known Bible teacher

"I have now seen a new hymnbook which I believe is one of the best issued in the English speaking world since the days of Finney. The best book in its field by far..."
DR. DONALD G. BARNHOUSE
Pastor 10th Presbyterian Church
Philadelphia, Pa.

"We are very much pleased — at Bellevue Baptist Church, Memphis, Tennessee — with the hymnal INSPIRING HYMNS. At the time we purchased this book we scanned many hymnals and believe that we have secured the best one for our purpose." DR. ROBERT G. LEE

SINGSPIRATION'S 11th Printing

mail the coupon right away ▶

CHECK THESE FINE FEATURES:
• Beautiful Durable Morocco Binding
• Glowing Gold Stamping
• Opaque White Paper for Readability
• Opens Easily— and Stays Open
• Includes 52 Choice Responsive Readings
• Completely and Comprehensively Indexed
• Large, Easy-to-read Type
• Available in Green, Blue or Maroon Morocco at $2.00 per copy
(In quantities of 12 or more, $1.60 each)
Leather pulpit edition, $10.00

Inspiring Hymns "SINGS ITSELF"

Free 12-page descriptive brochure with complete index.

I want better singing in our Church. Send FREE BOOK

Name_____

Address_____

City_____ Zone_____ State_____

Singspiration Dept. CT 106 Box 37, Station C Grand Rapids, Mich.

OUTSTANDING BECAUSE IT IS "BALANCED"

REVIEW OF

Current Religious Thought

The question of the reunion of the divided Church is very much in the forefront of theological thought in Great Britain at the present time. Events such as those connected with the Church of South India have forced this question from the sphere of speculative debate into that of practical politics, and "talks" are being carried on between representatives of the Church of England (Episcopalian), the Church of Scotland (Presbyterian) and Methodist Church.

¶ A vexed aspect of the question is that of episcopacy and orders. In the June number of the *Scottish Journal of Theology* Professor J. M. Barkley of Belfast, contributing an article on "The Meaning of Ordination," remarks that it is noteworthy that the Roman Catholic Council of Trent (1563) and the "Bishops' Book" (1537) and "King's Book" (1543) of the Anglican Reformation "all declare the 'presbyterate' to be the highest order of the ministry," and he maintains that it is only since 1662 that a distinction has been made in the Church of England between bishops and presbyters as separate orders. He rightly declares that today, as always, the Reformed Church must "submit herself to the leading and criticism of the Word of God."

Professor Barkley stresses significantly that ordination in the New Testament is by prayer with the laying on of hands —prayer having the priority: "Owing to the doctrine of 'lineal' succession the laying on of hands with prayer was emphasized rather than prayer with the laying on of hands." He further urges that, according to the New Testament, "the Ministry of Christ is the only 'essential ministry' in the Church, and all other ministries are derived from and dependent upon Him," and that it is "the call of Christ and the gift of His Spirit" that alone validate any ministry. It is evident that the author has in mind the Anglo-Catholic teaching that episcopacy is the "essential" or "apostolic" ministry on which all other ministries depend.

Canon S. L. Greenslade of Durham, in an article entitled "Ordo" in the same issue, agrees that the Church "must be faithful to biblical principles" and emphasizes that "the ministry and priesthood of Christ is continued and shared by the whole Church, and not limited to an ordained ministry within it." But he asks a number of questions without offering any answer to them, particularly in connection with the office of bishop: is episcopacy necessary to the being of the Church? are bishops successors of the Apostles? do they exercise functions which are withheld from or impossible for other ministerial orders? is it open to the Church to sanction ordination by presbyters? Many will feel that Professor Barkley's article goes some way towards answering such questions.

¶ The Editor of *The Modern Churchman* states (in the March issue) that it is his conviction that "the Bishops of the Church of England . . . should take the *first step* on their side in the achievement of the much to be desired reunion" by declaring that all communicants of the Free Churches "are most welcome to communicate at the Lord's Table in the National Church." This is undoubtedly a practical and realistic proposal which would have the support of Evangelicals in the Church of England. There will be doubts, however, about the practicability of the further suggestion that the leading denominations of the Free Churches "should re-enter the National Church as Christian Corporations retaining their property, their buildings, their ministries and their organizations and powers of self-government."

¶ Even the satisfaction of the lust for a united world Church would not solve the problems that distress us in this existence. As St. Paul foresaw, there will always be enemies within the Church as well as from without (Acts 20:29f.). The extremes of massive organization on a comprehensive scale and of the separatism of small independent and undenominational communities both imply perfectionism, whereas perfection will only be hereafter when the Church is exalted to her glorified state. We are inclined to agree with the anonymous reviewer of Professor Norman Sykes's recent book *Old Priest and New Presbyter* who wrote in *The Listener* of July 19: "in England again now let inter-communion be consented to all round, and the impure ambition to re-unite will be sufficiently attained" (though we would have preferred the adjective "misguided" to "impure").

Preaching to a congregation of Methodists in Durham Cathedral on June 30, the Archbishop of York, Dr. A. M. Ramsey, said: "My own dream is that one day the Methodists will by means of bishops be linked with the Church of England while retaining their own customs and methods, as a society." A bishop, he explained, "is a bond of unity and continuity, a symbol of a Catholic Church coming down from the past and spanning the generations." The editorial comment of the *Church of England Newspaper* of July 20 is apposite: "It is precisely those churches which have bishops in the 'apostolic succession' which find it almost impossible to speak to one another." When bishops cease to regard themselves as apostolical prelates and are no longer appointed as administrative geniuses, but take their place with St. Peter as "fellow-presbyters" (I Pet. 5:1), then the Archbishop's dream will be nearer realization.

Archdeacon W. P. Hares, in an article on "St. Peter and Papal Claims" in the June number of *The Churchman*, writes: "The Bishop of Rome claims jurisdiction over the whole of Christendom because he is the successor of Peter. But from the Scriptures and the writings of the Early Fathers it is quite clear that Peter never claimed jurisdiction over anyone!" The arguments he adduces against the papal claims are not new, but they are none the less valid.

¶ A responsive echo will be evoked in many a heart by the protest made in the August issue of *Theology* by the well-known Anglo-Catholic theologian Dr. E. L. Mascall, of Oxford, against "the extreme verbosity which has come to characterize the writings of many modern theologians." He draws attention in particular to the volumes of Karl Barth's *Church Dogmatics* which are still being translated into English and which he computes will reach at least a million words in length. In his opinion Barth's work "would have lost nothing in content and would have gained much in clarity if he had written at one third of the length." Is Dr. Mascall familiar with the Puritan divines of the seventeenth century, we wonder? They were prolific enough, but at least they were comprehensible! And what about the voluminousness of Thomas Aquinas, to whom Dr. Mascall is much addicted? Karl Barth is unlikely to outdo him! "Of making many books there is no end . . ."

PHILIP E. HUGHES

Dignified, Rewarding Christian Service

As Representative or Field Manager of The BOOK of LIFE

Men, Women, Pastors, Teachers, "Y" Workers, Students . . . you will make bigger income and find satisfaction calling on leaders and parents not merely as a salesman but as a counselor in the field of Christian character building. You do no "cold canvassing." You sell only from selected leads and you work largely through ministers, educators, Sunday School superintendents and similar sponsors.

NEW 24th Edition

8 Beautiful Volumes 4100 Pages Almost 1000 Illustrations

MUCH MORE THAN *"a Set of Books"*

As a representative of The BOOK of LIFE you will find that selling these extraordinary volumes is not like usual selling. This is due to the natural reaction of your prospects who see instantly in The BOOK of LIFE a mighty ally in the right guidance and upbringing of boys and girls. Based on the Bible The BOOK of LIFE begins with the little child and step by step reveals the wonders of God's Word. This graded family Bible Library guides growing young folks easily and naturally into the habit of reading, understanding and loving the Bible.

Nothing Like It - Has No Competition!

The BOOK of LIFE is truly a Bible Centered Christian Education Program and is approved and recommended by leaders in all Protestant denominations. Says one minister, Ralph Eugene Bennett, Roanoke, Virginia, "I count it an honor to recommend The BOOK of LIFE for use in home and church religious programs. It is so arranged, so printed, so embellished as to instruct, inspire and inform."

Working with and through ministers like Dr. Bennett many full time salesmen make from $10,000 to $15,000 a year with opportunities of even higher earnings through advancement to position of Field Manager. Part time workers may earn $3,600 a year or more. The new 24th Edition has Deluxe Red (simulated pigskin) binding stamped in 24 carat gold and black and plasticized against scuffing and soiling. This new binding has caught the popular fancy. Another good reason for acting now.

"Some children walk the high road
While others tread the low;
A mother can determine
Which way her child will go."

NO DELIVERIES TO MAKE!

All shipments of The BOOK of LIFE are made direct to customers from our home office. You concentrate your time solely on selling. Beside the many plans and sales aids which you will be supplied, we have an unusual monthly payment Honor System plan which makes it possible for anyone to buy. If you have had experience in book selling and salesmen management your higher earnings will be realized more quickly but experience is not necessary. We furnish you with a plan that is a proved success . . . a very effective well-rounded selling program.

One Mother writes: "I treasure The BOOK of LIFE among my most useful books . . . has proved invaluable in teaching my children the truths of the Bible . . . has been a great help to me in my own study of God's Word."

Sales Representative says, "Frankly, it is the conviction that I am rendering a Christian service that enables me successfully to sell The BOOK of LIFE. A definite number of interviews each day will underwrite your success. Selling The BOOK of LIFE is a ministry."

Generous Earnings—Regular Bonuses

If you meet our standard requirements—men and women of good character possessing sincerity of purpose and enthusiasm—and are selected as our representative, you will receive careful and special training to which we add our personal help and supervision; also complete sales outfit and sales aids plus plans that have proved successful. Enjoy a business of your own both financially and spiritually rewarding.

Apply Now For Your Choice of Territory

Grasp this opportunity for true Christian service giving you year round satisfication and putting high purpose in your life these challenging times. Leading Bible scholars have contributed their best to The BOOK of LIFE. Travel and research through many years have added to the value and service of these volumes. Archaeologists, exchange professors, missionaries and ministers familiar with Bible lands have done their part. Many others through careful persistent study have contributed richly. Together all these experts have compiled a work unequalled in clarity, power and appeal. It makes the Bible and all the Bible stands for a sure foundation for rich and enduring family life.

JOHN RUDIN & CO., INC. Dept. CT-10, 1018 So. Wabash Ave., Chicago 5, Ill.

Contents of BOOK of LIFE

Volume 1: Bible Treasures for Little Folks.
Volume 2: Bible Heroes and Pioneers.
Volume 3: Bible Kings and Captains.
Volume 4: Bible Prophets and Statesmen.
Volume 5: Riches of Bible Poetry.
Volume 6: The Life of the Master.
Volume 7: Life and Letters of Paul of Tarsus.
Volume 8: The Bible in the Home and School, Index, etc.

MAIL COUPON TODAY

JOHN RUDIN & COMPANY, Inc.
Dept. CT-10, 1018 So. Wabash Av., Chicago 5, Ill.

Gentlemen: Send me full particulars on proved successful sales plan and your new BOOK of LIFE brochure.

My present occupation is .....

Name .....

Address .....

City ..... Zone .... State .....

Phone Number .....

Would like territory .....
(Designate city or state)

NOTE: With coupon send letter giving experience, education, etc.